

A
PLAIN AND
perfect Method, for
the easie vnderstan-
ding of the whole
BIBLE:

CONTAINING
Seauen Observations, Dia-
loguewise, betweene the
PARISHIONER, and
the PASTOR.

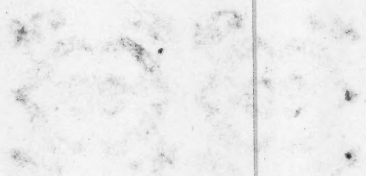


LONDON:
Printed by T. S. for the Widow
Helme, and are to be sould at
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A
PLAIN AND

perfect Method, for
the easier Understanding
of the whole
Dissertation:

CONTAINING
Several Observations, Dis-
tinguishing between the
Falsifications, and
the Truth.



Printed by J. B. for the W. Row
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the Shop of J. B. in Church-
Street, London.



TO THE RIGHT
Reuerend Father in God,
the Lo: Bishop of Lich-
field and Couent.

My LORD:



My Honourable
good Lord, these
are so signifie
vnto you, that
whereas I pub-
lished in print,
many and sundry Bookes for the
reading and vnderstanding of the
sacred Scriptures, and my selfe
being worne with age neare vn-
to the poynt of my pilgrimage,
concluded with my selfe long
since there to surcease: Neuer-

THE EPISTLE

thelesse, of late, my Lord, I was importuned for the new Impression of this Booke, which almost twelue yeares since hath beene in request; whereunto I willingly yeelded, the rather under your Lo: fauour and protection, being my Honourable good neighbour, (although not worth nor worthy your reading.) For had it not beene anciently and truely said, that Hee is freer from blame that praiseth the dead, then he that praiseth the liuing, when the praiser cannot be moued with flattery, nor the praised with vaine-glory; then should I haue spoken of your Lo: more worthy deserts, and that whiles you are aline, which I therefore must leaue to doe to the best learned in the Land when you are dead. And whereas also I durst

DEDICATORIE.

durst not so much as thinke my writing fit your graue and profound reading, I doe here therefore humbly acquaint your Lo: that the contents thereof is a kinde of Scripture Catechisme, by way of Questions and Answers, betweene the Pastor and the Parishioner, the one plainly and diuinely, the other a little Philosophically and plausibly, for the manner of handling. And so nothing doubting of your Lo: good acceptance, I humbly take my leaue, heartily desiring the Lord of eternall life, that by your good meanes, wee in these parts, and in your Iurisdiction, may haue a more peaceable proceeding in our preaching, and that the sincere professors thereof may by you and such like, be more and more countenanced

THE EPISTLE, &c.

*and comforted, as your Lordship
hath well and graciously begun,
to the glory of God, to the saving
of many thousand soules, and to
your owne heavenly happinesse.*

Your Lo: most humbly
and dutifully in the Lord,

ED: VAUGHAN,

Pastor of Stretton Leafield
in the County of Darby,
neare Clifton Cannill.



A P R E F A C E
to my Countrey-men of
W A L E S : *and especially to*
my Countrey-men, and
Kinsmen of that ancient
Borough of Abergevenny
in the County of
Monmouth.

M Ay it please you
to remember, a-
bout some thirtie
yeares since, I
wrote vnto you a Booke, en-
titled, *A method for the rea-
ding and understanding of the*
holy Scriptures: the contents
of my Epistle vnto you was,

A Preface.

if euer you would duly tender, and apply the merits of Iesus Christ, to the sauing health of your soules, and the like good vnto your deare children, that euery man should liue, not according to blinde zeale and olde traditions, but according to the line and leuell of holy Scriptures, which measureth and weigheth (as with a golden Reede, and in the Ballance of the Sanctuary, whatsoeuer is due to euery man, and according as he is able to vse: And that the performance thereof could not be without the true sight and perfect knowledge of the said diuine Oracles: Therefore I exhorted you in the feare of God, vnto the carefull and diligent reading

A Preface.

ding and hearing of the same priuately and publikely. To all which intents and purposes, I doe here againe in another sort and kinde, write vnto you, and that more briefly, humbly and heartily desiring you all, euen for Iesus Christ his sake, and for your owne soules sake, you will (sometimes) sequester your selues from your publike affaires, and sometimes from your most priuate occasions, for the orderly and thorow reading hereof; assuring you vpon mine owne experience, and vpon the iudgement of the best learned writers, that there is nothing so effectuell in all the world to moue a regenerate man to solace in sorrow, to
mourne

A Preface.

mourne in mirth, and to apprehend rightly the vse of all good means which God hath left in his Church for the saving of soule and body, as the reading, meditating and contemplating in the holy Booke of God giuen vnto vs by inspiration. Thus I end, heartily (neare the period of my life) desiring your everlasting saluation in I E S V S C H R I S T, as mine owne.

EDWARD VAUGHAN,
of Stretton Leafield in
the County of Darby:

Late of S. Leonard
Shoreditch.



I

Some brieft and
necessary Introductions,
to the reading of this
Booke, by way of Questions
and Answers, betweene
the Parishioner and
the PASTOR.

The Lamentation of a
sorrowfull sinner.

Parishioner.



Auing seriously, and
sincerely searched in-
to the most allowable
and laudable things
of this life, I finde
(Right reuerend Pastor) that these
titles, *Master, Worshipfull, and Ho-*
nourable,

Iudg. 16. 3.

Dan. 2. 5.

2 Kin. 5. 1.

Mat. 4.

Num. 32.

33.

nourable stand not in the dignitie
 that men haue, but in the good
 workes whereby they deserue: and
 yet for all that, I finde that many
 are violently pulled downe without
 fault, and many are fauourably set vp
 without merit. Moreouer, I finde
 that when flourishing state is per-
 pendicular, or when men are at the
 highest, then comes that euill day,
 bringing with it fearefull guits from
 the South, and thunderbolt-lightnings
 from the North: Then all turneth
 like to the sacietie of honey, which is
 loathsome to the stomacke; and like
 to ouermuch fecunditie, which ne-
 uer comes to maturitie. Againe, I
 finde, although a man haue the
 strength of *Sampson*, the power of
Nabuchadnezer, the riches of *Baltas-
 shar*, and the applauditie of *Naaman*
 in the Court and in the Kingdome,
 for 500. yeares continuance, without
 any impeachment, all are nothing,
 all are but fantasticall and sightly to
 the eye: as those Kingdomes which
 the *Diuell* offered to *Christ*, or as this
 side *Iordan* to *Ruben*, *Gad* and halfe
 the tribe of *Manasses*, in respect of
Canaan;

Canaan; or as *Canaan*, in respect of the Kingdome of heauen. And whiles I thus searched into other mens estates, and did behold their lamentable lapses, I found my selfe of the number, which is innumerable, that make no care of the *Lords Sabaoth*, that make no conscience of his E. uangelicall doctrine, nor any regard of them that doe sincerely and purely professe *Christ Iesus*. O, how surpassing sorrowfull are the sights of these sinnes sodainly vnto me! *Worm-wood*, *Aloes*, and *Centery*, was neuer so bitter to the mouthes of men, as these sinnes are tedious and troublesome to my minde. O, what cause haue I to call, to cry, and to curse the time, the place, and the persons that procured me thus wilfully, as it were, to forsake my *Sauour*! And why doe I thus heavily complaine for these few sinnes, seeing I haue many other sinnes! For as at a marriage men are made merry with *Musicke* and with varietie of *meates*: so is my poore heart and soule made heauy and fearefull with the varietie of my sinnes. As true loue to a vertuous woman,

woman, that comes too late, doth not desire a witnesse, because the conscience is a thousand more then needes: euen so, repentance towards God, that is deferred, needes no witnesse; because when it commeth, the conscience doth accuse, it doth witnesse, it doth condemne, it doth iudge, and it is many times ready to execute. As Honey doth make sowre things sweet; euen so, I must tell you, that the sight of my sins doth make things that are in their nature sweet to others, sowre to me. As he that is in extreame heate, will be glad with a little cooling: as hee that is in extreame sicknesse, will be glad with a little ease: and as hee that is in extreame hunger, will be glad of a little food: euen so I (*good reverend Sir*) extremely tormented with the waight of sinne, miserably vexed with the guiltinesse of conscience, and heartily frightened with the feare of Gods deserued iudgements, wold be glad with a little comfort, with a little ease, with a little pittance, or crumme of recreation. For, mee thinkes, I see *Birds* swimme, and
Fishes

Fishes flye : all things are so crosse
and so contrary vnto me. Me thinkes
I see the lake *Trogledides*, thrise sweet
and thrise bitter in one day : and me
thinkes I see the shoare *Lepanthus* in
the morning sending forth a sweet
pleasant calme, but in the euening
lightning and *thundering*. Some per-
swade me, that by *faith* onely, I shall
haue comfort in conscience, and
saluation ; which glads mee, and is
sweet vnto mee for a while : others
disswade me, and say vnto me, that I
must obtaine it by *Faith* and *Workes*,
which presently dampe mee, and are
as hot *thunderbolts* vnto me. I am as
in a mismaze or labyrinth ; *Ariadnes*
thread would winde mee out : but
conscience still puls me in. As *Dives*
being in hell, did wish and desire
that his brethren might be warned,
lest they also should come to that
place of torments : so I, being thus
perplexed, doe heartily wish and de-
sire Almighty God, that not onely
my naturall brethren, but all people,
may be warned by Gods word, that
they may make conscience of his
Sabaoths, and that they may specially
regard

A comfortable Confection

regard zealous men, lest they be tormented in conscience as I am. Tell me therefore, tell me, I humbly pray you, tell me, what shall I say? what shall I doe? or what way or course shall I take in hand to be reconciled to God, to haue peace in my owne conscience, and to haue assurance that my soule shall be receiued into the fellowship of the *Saints* in heauen? amongst whom there are some that I most heartily desire to see.

A comfortable Confection for a sorrowfull Sinner.

Pastor.



You discourse so philosophically of naturall things, as makes you seeme yet to me a naturall man: in which discourse I obserue two spectall questions, or rather obiections, well worthy the answering: One is your perturbations for sinnes committed, the other is your doubt,

Doubt, whether Faith & Works,
or Faith onely iustificeth, To the
first I answer, that your great
grieues & perturbations in soule
and conscience, are not argu-
ments or notes of reprobation,
but rather of Faith & of Justifi-
cation which is begunne in you:
For by how much you haue the
sense and feeling of your sins, by
so much the more you haue the
assurance of mercy: as hee who
hath the sense and feeling of his
naturall disease, hath some assu-
rance that he is not in danger of
death. And by how much dange-
rous the disease of the body is
found to be, so much the more ve-
hement and bitter a corasue must
be vsed, but first a Corasue, then
a Lenitive: Euen so, Christ Je-
sus the holy Physician, heales
the soules of great sinners, by
suffering them to cail, to cry, to
weepe, to grieve, and euen to roare
with the surpassing greatnesse
therof, and afterwards when the
extremitie and bitternesse of the
passion is past, then hee heares,
then

then hee grants, and then hee recetues to mercy, vsing therein the practise of a good naturall Physician, who ministreth not medicine to a maladye when it is raging and at the worst, but when it is somewhat mitigated, asswaged and abated. And it is iustice with God to doe sometimes as hee is done vnto: he calls & cryes early and late, and man will not heare: he offers mercy early and late, & yet man will not esteeme of it. No maruell then if man call and cry, and God will not heare him, if man call and cry for mercy, and God will not by and by heare him. Hope confidently in Gods mercy, constantly and resolutely abide therefore, and wait the Lords leasure, be strong and he shall comfort thy heart.

You haue the example of Dauid, of Ezekias, of Peter, and many others, who called, who cryed, who wept and roared bitterly, who hoped in God and were resolute, at last the Lord heard them. As for your other scruple

or doubt concerning faith with
workes, or faith without workes,
the places besetting this purpose,
are farre more then neede or con-
ueniency will suffer me to utter.
That faith onely iustifieth Paul
hauing no good worke, but ra-
ther being full of guile and cru-
eltie, as his owne story sets forth,
was iustified by faith only: which
makes him in great humilitie and
thankfulnesse to preach the same,
in all that his Epistle to the Ro-
manes, and in many places of his
other Epistles to the other Na-
tions. S. James in his Epistle ca-
tholicall wrytes no lesse, when as
he saith; Shew me thy faith by thy
workes, and I will shew thee my
faith by my workes: meaning
workes that follow a true iustifi-
ing faith, and not workes an-
nexed as iustifying with faith.
S. Peter setting forth the excel-
lencie of faith, saith, that the tri-
all therof is much more excellent
then gold, meaning a tryall in
tribulations after iustificatton,
and not before. S. Iohn appo-
ning

James 2.15

I Pet. I.

1 Iohn 1.

Mat. 3.

1 Cor. 15.

Gen. 11.

uing Justification also by faith, magnifieth the mercies of God in Christ, and concludes all men under sinne. The allowance of faith onely is manifestly proued by Christs owne examples, who healed all manner of diseases by on sinners by faith onely, and also forgiving sinnes, which was in effect the office also of Iohn Baptist. And againe, the vse of ceremonies in the Law, forced no farther for Justification then to faith in the Messiah. I must say in another sort, if righteousnesse come by the Law, that is to say, if righteousnesse come by workes then Christ dyed in vaine, and our faith is of none effect. And I must say as S. Paul said, If there be no resurrection, then are we of all men most miserable: even so if faith and workes doe iustifie, then am I with you and with infinite thousands more, of all men most miserable. As Nimrod with his builders were far wide, when they thought with the strength of their hands to worke their

way

way to heaven, and the Pharisee when he boasted of his uprightnesse: even so are they that think to obtaine saluation by their workes, farre wide, and cleane out of the right way. Like the Gibeonites who dealt craftily, when for the safety of their liues they brought old sackes, old bottles, and old clouted shooes vnto Iosua, as though they had come from far, when they indeed were neighbours: even so doe they deale craftily and ignorantly, that bring workes vnto Christ for the safety of their soules, as though they were auailable, when indeede they are not. Alas, what is man? man is as light seede, or as popsoned vessels, whence no wholesome things can proceede. There are three speciall things that belongs for your good: First, griefe and sorrow for sinnes past, and corruptions present: The second is Hope or affiance in the promises of God in Christ: And the third is Constancie or perseuerance in the
ex=

Ios. 9.

expectation of Gods mercies. The first of these you haue: which neuerthelesse may bring you to ineuitable destruction without the other two. Be carefull therefore to seeke after the meanes of faith, and then looke for the blessing of God to sanctifie it vnto your vse: without the which, faith and all meanes are but bare instruments. Therefore S. Paul saith; Wee are saued by grace thorow Faith, and not of our selues: for it is the gift of God. So then it is plaine, that Grace and Faith are partners, Grace being the first, and Faith the instrument, it comprehends and apprehends passiuely the promises of God in Christ, and applyeth to himselfe the merits or righteousness of Christ. So that Faith hath two functions or holy callings: one is to waite for Grace, the other is to waite and take hold of Christ.

The

The Sinner desires to know
what Faith is.

Parishioner.



If the *Esbridge* digest-
eth hard *Iron* to pre-
serue her health, and
if the sicke Patient
swalloweth bitter pills
to preserue his life,
how much more ought I to endure
your doctrine, how crosse and con-
trary focuer to my body, so as I may
recouer the life of my soule : but
when you speak to me of Faith you
seem as vpon the *Macedonian* moun-
taine, called *Olimpus*, high aboue the
clouds, as the *Cibind* high in the
heauens clasping with the *Eagle*, or
as *Magitians* who worke prodigious-
ly to allure simple people vnto them.
Sir, the vnion Pearle you know hath
his affinitie from the heauens, and
yet breeds in the *Sea* : and a *Spericall*
figure containes nothing but earthly
matter : euen so, I poore wretch be-
ing of an earthly body cannot com-
prehend

prehend what *Faith* is, though my Soule haue affinitie with the Hea- uens, whence it came; but must liue on earth longer then I would, where all things that are aboue mee, seeme prodigious and wonderfull vnto me. For as a *Torch* turned downeward is extinguished: euen so, my naturall affections presse downe my soule, leauing no light, spirituall influence or reflection in me. The *Leopard* changeth not his hevv, nor the *Ethi- ope* his skinne, nor the *Foxe* his sub- tilitie, nor yet the little *Mouſe* her wildnesse: euen so, nature will haue course after kinde. As *Hiero* King of *Cicill* heartily desired to know of *Si- monides* the *Philosopher* what *God* was, and as *Apion* desired of *Homero* to know his originall: euen so, good *Christian Pastor* doe I desire and heartily intreate you to know what *Faith* is, and that thereby I may know my originall and beginning in *Christ*.

An

An Answer what Faith is.

Pastor.

A I am very heartily glad to heare you desirous after Faith : so am I hartly grieued that you haue so much Philosophy, and so little Diuinitie. The powerfull effect of Gods word to saluation, is not as with the tickling and entising words of mans wisdom : and yet it is in the foolishnesse thereof (as men account) to ouerthrow and to confound the wisdom of the wise. As David was vnwilde and vnfit in Sauls armor, to fight against the Philistine : so I must tell you, that you are vnsit and vnwilde with this heathenish doctrine to fight against the diuell: when as you should foyle him with the sword of Almighty God. And as David was faine to put off that armour, & to content

1 Cor. 2.

1 Sam. 17.

Gen. 19.

2 King. 6.

Num. 22.

himselfe with a sling and a stone
 befoze he had the victoꝝ and the
 triumph: euen so, you must be
 faine to put off this affectate elo-
 quence, and trust to the weapons
 of our spirituall warfare befoze
 you haue comfort to your conscie-
 nce and saluation to your soule.
 As the Sodomites did strike
 with blindnesse Lots doze when
 their eyes were open: The As-
 syrians went with blindnesse to
 Samaria amongst their enemies,
 in stead of going to their owne
 King at Aram when their eyes
 were open: Or as Balaam roade
 with blindnesse against the An-
 gell, who resisted his going to
 the people Israel, when his eyes
 were open: Euen so, when you,
 or any man, with the learning of
 men, with the bodily eyes, or
 with the force of flesh, shall seeke
 the atcheuing of Faith, or of any
 other heauenly matter, you shall
 but seeke to kill the Angels as
 the Sodomites did, to take Eli-
 sha as the Assyrians did, or to
 beate an Asse, as Balaam did.

Heare

Heare now with all simplicitie
and holy feare what Faith is :
Faith is a beleuing of that
which is beyond the vse of Na-
ture, or that which is beyond the
vse of Reason, or that which by
the power of earthly things can
be any way performed, as the
conception of Isaac, the conceit-
on of Sampson, and the concep-
tion of Christ Iesus, the miracles
of Moses, the miracles of the
Prophets, the miracles of the
Apostles, and the miracles of
Christ Iesus, Gen. 15. 16. 7. 18. 21.
Iudg. 13. 2. King. 2. 4. 5. 6. Math,
Mar. Luke Ioh. & such like : The
more a man doth reason with rea-
son, or expostulate with flesh and
bloud, the more incredible they
shall seeme. In another sort, as
it were more plainly, the Autho-
r to the Hebrewes saith ; Faith is a
belecuing, that those things which
now are were not, and that those
things which now are not, shall be
in time to come. Concerning the
first branch of Faith, to wit, that
those things which now are were

Heb. 11.

not, is to beléue the Sunne, the
Mone, the Starres, creatures
in the ayre, creatures on the
earth, and in the seas, which
now wee haue vse of, were not
heretofore, and the earth was co-
uered with water, or rather there
was no earth, and darknesse co-
uered the great déepe. If a man
do consider of these things, with
the vse of Reason or naturall
Philosophy, hee will conclude
and say, as Nichodemus said to
Christ, How can these things be?
Now saith the Apostle, you
must comprehend or attaine to
the knowledge of this by Faith.
Againe, that all these glorious
things which now are were
made of nothing, but by the bare
word of God, which seems more
incredible to the naturall man:
here then he must take know-
ledge thereof by Faith. The
other branch of Faith, which is a
beléuing that those things which
now are not, shall be: to wit, that
the righteous shall inherite the
iopes of heauen, and the wicked
shall

shall be tormented in hell; that the bodies of men good and bad, shall rise at the last day, and such like matters, cannot be comprehended by the naturall man, therefore he must attaine vnto it by Faith. This Faith traines vs to a third kinde of Faith. For in euery Triangle there are thre lines; the first beginneth, the second augmenteth, and the third finisheth the figure: euen so, there are thre kindes or sorts of Faith, the first is Histori-
call, to wit, an assent to the truth of the Scriptures: the second Legal, when a man stands partly vpon his works for iustification: the third is Euangelicall, to wit, a Faith that procedes from Grace, and thence takes way to the apprehending of Christs merits onely for his iustification. This is the true and catholicke Faith, the other may be in the Diuell. This true faith which yeldeth testimonie to Gods word, is battered and bzuised by many temptations, but neuer
B 4 broken,

The Sinner desireth to know

broken, because it takes hold in meeknesse on Christ. Hee that hath this faith contents himselfe with weake meanes, because he knowes that God is powerfull in them, and hee contents himselfe without meanes, because it is all one with his Maestie, and yet hee omits not the opportunitie nor any good that is offered. To conclude, this faith is not idle, it worketh by loue, it euer sanctifieth, and is profitable to euery good worke.

The Sinner desireth to know how to attaine Faith.

Parishioner.



Paminondas the Theban being in the danger of death, was tolde that his Buckler was sound and vnbroken. Ruben, Simeon, and Levi, when they had vnnaturally handled their brother Ioseph, brought their Father his coate to comfort

comfort him: euen so, all that you haue said and done is little worth, or rather an aggrauation of my griefe, vnlesse you will direct mee a ready way, or shew mee a perfect course how I shall obtaine *faith*, that great and effectuell instrument of comfort to the conscience, & of saluation to the soule. The *Bee* in a storm can counterpaize her selfe with a stone, that shee may flye directly to her hiue. The *hedgehog* can make two holes in his caue, the one towards the *South* if the winde be *North*, the other towards the *North* if the winde be *South*. The *Foxe* can cure himselfe with the iuyce of *Pine tree*, the *Serpent* can cure himselfe with *Fennel*, & the *Tortise* with *Margerom*: but as for me silly soule, light or heavy sick or whole, sincke or swimme, I haue no meanes of comfort, I haue no place to hide my selfe, nor helpe to flye away. *Christ* said to a rich man concerning a pearle that was precious; *Goe sell all that thou hast and buy that pearle*. O that *Christ* of his mercies would say so vnto me! then would I sell all, and giue all, & if it would not

be so bought, I would giue my life to boot. *Lord*, then would I flie away and be no more seene; then would I hide my selfe in some great *Obeliske* for euer: nay, then would I mount vp about the *skies*, in the flames or sparks of Gods fiery *chariot*, into the glorious presence of his all-sufficient *Maiestie*, and into the ioyes of my most faithfull affected friends, whose ioy would be my ioy. O how am I rauished now with holy desires! O how doe I long to change the company of men, for the company of Angels: nay, the company of *Saints* militant, for the company of *Saints* triumphant. Come *Lord Iesus*, O come and welcome, *Lord Iesus* come, come and welcome. As good *Mary* said to the *Angell*; How can this be, since I know not man? so say I vnto you, O my good *Pastor*, how can this be, since I know not Faith, nor where to finde it? O that I might haue the answer of the *Angell*, who said to *Mary*, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee: O then should I not faile of Faith.

An

**An Answer how to
attaine Faith.**

Pastor.



S Ananias spake
sweetly and comfort-
ably vnto Saul; Bro-
ther Saul, the Lord,
euen Iesus, hath sent
me, that thou mightest receiue thy
sight: euen so, **I** perceiue by your
godly desires, and by your zea-
lous prayers, **I** may say vnto
you, from the ministry of his ho-
ly word sweetly & comfortably;
Brother, and faithfull seruant
of God, **I** am ordained and sent
to say vnto thee, and to assure
thee, that by the preaching of the
Gospell thou shalt haue faith,
and that the scales of ignorance,
infidelitie, and such like, shall fall
from thee. As the Lord himselfe
said to Ananias; Seeke in the house
of Iudas for one called Saul, for be-
hold he prayeth; goe thy way, he is
a chosen vessell vnto mee: **So the**
Lord

Acts 9.

Io. 6. 29.

Ro. 10. 9

Lord saith vnto you, seeke in my
 holy word for my spirit, thou shalt
 haue faith, and shalt be a chosen
 vessel vnto me. And as Saul saw
 in a vision Ananias, laying his
 hands on him that he might re-
 ceive his sight: so will the Lord
 reueale vnto you and lay his ble-
 sed hands on you, that you may
 receiue faith. For the better testi-
 mony and assurance hereof, har-
 ken how our sautour Christ rea-
 soneth with the murmuring ama-
 ligning Jewes, concerning their
 incredulitie, and concerning this
 question which you put forth:
 What shall we doe that we might
 doe the workes of God? Hee an-
 swered thus, It is the worke
 of God that ye beleue in him
 whom hee hath sent. To which
 effect Saint Paul reasoneth with
 the Romans, saying: Whoso-
 euer shall call on the name of the
 Lord shall be saued. Which pro-
 position he vnsoldeth with three
 interrogations or objections as
 it were on the contrarie, and
 then concludes as vpon a ne-
 cessarie

cessary consequence that Faith
iustifieth, and Faith is obtained
by the word preached. The first
of which interrogations is; How
shall they call on him, in whom
they haue not beleueed? As if hee
had said, there is no calling vpon
God without faith. The second
is, How shall they beleue on him
of whom they haue not heard? As
if hee would say, no man can haue
Faith without the hearing of
Gods word. And the third is;
How can a man heare without a
Preacher? As if he had said, there
is no benefit of hearing the word
without a preacher. The conclu-
sion is then, that Faith commeth
by the hearing of Gods word
preached. Thus also it may be
said on the contrary, as the inter-
rogations are laid: Take away
the preacher take away the word,
take away the word take away
hearing, take away hearing
take away Faith, take away
Faith take away calling vpon
God, take away calling
vpon God take away saluation
in

in Christ. The same Apostle in the same place, magnifying the ministry of Gods word, and the excellencie of things which faith bringeth, cries out emphatically; O how beautifull are the feete of them that bring tidings of peace! As if he had said, it is farre more ioyfull, and farre more profitable for a Christian congregation, to see a Preacher come amongst them, because of faith, which they are to receiue by his preaching, then it is to see a Prince, who notwithstanding his great maiestie, must himselfe also be contented to sit downe and submit himself to the preaching of Gods word, as the meanest of the congregation for his faith. And againe, the same Apostle saith; The Gospell is the power of God to saluation: that is to say, although God be most innarrably powerfull in the execution of vengeance against the wicked, & in the manifestation of his mercies towards the godly, and can effect the one and the other which way

Rom. i. 16.

way it pleaseth him : yet he hath
tyed and bound himselfe to the
ministry of his word preached,
and the same hee hath made pow-
erfull and effectuell to life or to
death, as a saour of life, or as a
saour of death. As for example,
Cornelius being a iust man, and
one that was endued with many
singular vertues, yet he wanted
faith, which by the commande-
ment of the Angell, he was to la-
bour for, by the preaching of Pe-
ter. God might haue giuen him
faith by the ministry of the same
Angell, he might haue giuen him
faith by his owne mouth, by the
motion of the holy Ghost, or by
some other way : but hee would
not, because he had sanctified and
dedicated his holy word for that
purpose, and hee would shew
throughtout all posterities, that
the preaching of his word,
was the onely outward meanes
of faith. The like example of
the Eunuch, who was reading
the Bible with great desire :
God might haue giuen him
faith

Acts 10.

Acts 8.26.

Nch. 3.8.

faith by reading, or by the message of an Angell, or by one of his owne company, or by what meanes else hee had listed: but his Maiestie would not, because he would dignifie his word, and because hee had fixed his force and power in his word, hee would that way onely effect faith in him. And therefore hee sent Philip from farre to preach vnto him: at whose preaching hee indeede had faith and was baptized. Iohn Baptist by his preaching wonne many to faith. Christ himselfe and his Apostles wonne many to faith by the preaching of the Gospell. We haue a notable example in Ezra, who hauing read the Law vnto the people, did goe by into the Pulpit to preach. And what shall I say more? The Diuell doth know that the preaching of the Gospell is the meanes of faith, and faith the instrument of saluation: therefore he laboureth all that hee can, that it may not be preached. When Paul & Barnabas preached

Acts 13.

preached vnto Sergius Paulus the
Deputie, Elimas the Sorcerer
withstood him, and thought (as
the holy Ghost saith) to turne the
Deputie from the Faith. Many
pregnant places are for this pur-
pose, of which I shall not neede
to speake. Hezekiah the King of
Iudah shewed the Embassadors
of Babilon all his treasures, and
hid nothing from them: euen so,
good Christian Parishioner, the
King of heauen will shew vnto
you, by the preaching of the Gos-
pell, all his holy and spirituall
treasures, and will hide nothing
from you. And as no man vpon
the paine of death might come to
Ahasuerus the great King, with-
out rich attyre, and then not be-
foze hee was called: so no man
may come vnto God the King of
kings, without faith, and vnlesse
he be called thereunto by the
preaching of his word. Our
eares were specially giuen vnto
vs, to be as messengers and
true embassadors to the heart.
Sounds make not such perfect
and

and plausible distinctions vnto our eares, as vnderstanding words of men: & the best words that possibly may be vitered by men for our good, are nothing so incomprehensibly and innarrably profitable vnto our eares, & so consequently to our soules, as the word of God preached, if the hearing be carefully enrowled in the heart, because it brings and breeds Faith, which the words of men or of Angels will not.

That preaching is the ordinance of Almighty God, to the obtaining and strengthening of Faith,

Read	{	Leuit. 10. 11.	}
		Deut. 18. 18.	
		2 Chron. 36. 15.	
		Malach. 28. 19.	
		Rom. 10. 14.	
		1 Cor. 21. 1.	
	{	Ephes. 4. 11.	}

Whether

Whether the reading of gods
word onely availe.

Parishioner.



Husbandman had neede to know what seed will best besit his soyle, lest in haruest time hee reken to his losse : and a *Gardiner* had neede to haue both his eyes, lest in gathering *Roses* hee be stung with *Nettles*, or pricked with *Thornes* : Euen so good *Sir*, a man that deales with your *Doctrine* had need to haue both his eyes, both his eares, both his hands, and all the faculties of his soule applyed to that purpose, lest hee gather *Darnell* in stead of *pure Corne*, and *Nettles* in stead of *Roses*, I meane hard, harsh or false matter with the Truth, or for the Truth. *Larkes* you know if they be dressed are meate for *Ladies*, but not to be eaten raw of any; and the purest *Emeraud* may bee spoiled with oyle : so a man may spoile a good matter with the handling
(as

(as you haue almost) and thereby also spoyle his auditor. For in prouing that faith comes by hearing the word preached, you goe also about to proue, that the word being read priuately at home, or publickly in Churches, auailles nothing: and therein I hold you a *Puritane*, my selfe lesse bound to heare you; & in the more danger of further extremitie, if I belecue you. As one Female treads another, and begetteth an egge, but naught comes of it; euen so, one *Puritane Preacher* holds with another, but naught comes of it. When the Sunne lightneth one *Hemisphere*, another *Hemisphere* is full of darknesse: so it seemes you would conclude, that one congregation which heares Preaching shall be saued; and another congregation which heares Reading, shall be damned. The light of the one belike, is the darkenesse of the other; and the saluation of the one, is the destruction of the other. If that were true (which God forbid) many hundred Congregations were dam-

damned, whereof some I know that haue not heard a Sermon this twelue moneth, some others, not this seauen yeares, and some people not at all.

Of which sorts, I will name you fixe.

The	(1)	sort of them that heare not Preaching, are they which are holden with	(Imprisonmēt)
	2		Sicknesse.
	3		Deafenesse.
	4		Restraint of law.
	5		Want of a
	6		Pastor resi-
			dent, and
			would glad-
			ly heare
			Preaching.
			Opinions or
			errours in
			iudgement,
			and therefore
			wilnotheare
			Preaching.

Can

Can you of your charitie condemne all these? Is it possible that so little conscience can harbour in the hart of a man, professing so purely as you doe? If you make me no better an answer, I will leaue you where I found you, as not hauing bought nor sould with you.

**An answer how far reading
reacheth for auailment.**

Pastor.



A David when hee heard that one sonne of his was dead reioyced greatly, and when hee heard that another of his sonnes was dead hee wept bitterly: Euen so I heartily reioyce, that you beleue me in one thing, and am heartily griued that you so vncristianly behaue your selfe towars me in another thing. When the earth was wet, Gidions fleece was drie: and when the earth was drie, Gidions fleece was wet: so

2, Sam
12, 18.
2, Sam.
18, 9.
Iudg. 6.
2 King. 6.

so contrarie are you to me, and
 so contrarie am I to you. Yet as
 Elisha prayed God at one time that
 the eyes of the Assyrians might
 be opened, and that at another
 time they might be blinded: E-
 uen so I pray vnto God that
 your eyes may be opened at all
 times, to see the Truth, and shut
 at all other times when you ap-
 pose your selfe against the truth.
 I say vnto you as good Paul said
 to Timothie, flee the lusts of
 youth, put away foolish and vn-
 learned questions, knowing
 that they engender strife, follow
 after righteousnesse, and call bp=
 on the Lord with a pure heart,
 hearken not to them that are loue-
 ers of themselues, nor to such as
 haue but a shew of godlinesse: for
 as Iannes and Iambres withstood
 the truth, so doe they. Absalom,
 being once reconciled to his fa-
 ther Dauid, became afterwards
 a traitor, & in the iustice of God
 hanged himselfe with his owne
 hayze: where God wotte there
 was no remedie nor moze adoe,
 but

1 Tim. 1.

1 Tim. 1.

2 Sam.
 18.

Mat. 27.

but Absolom my sonne, Absolom my sonne my sonne, and so forth in a fatherlike affection, with a few funerrall teares. Take heed therefore I pray you, I pray you take heed, take heed (in Christ Jesus, I wish you) of relapse. As Iudas when he saw that his Maister was condemned, repented, and brought againe the thirtie peeces of siluer, saying, I haue sinned betraying innocent blood, and went and hanged himselfe, when he heard no other comfort from the Pharises, but What is that to vs? Euen so, when raylers and reuilers shall see the pure and perfect professors of the gospel, whom they taunted and tormented, in great gloire with the Saints, with the Angells and with Jesus Christ himselfe, then shall they sigh with griefe of heart, and then shall they confesse and say, These are they whose liues wee thought madnesse, these are they whom we had in derision, and in a parable of reproache. Thus shall it be when as here shall

shall be nothing said for their comfort, and when as their conscience shall say, goare your selues with the sword of Gods wrath. Then shall thunderbolts goe straight out of the lightnings, then shall sea and land toyne together to execute vengeance against the enemies of his people: and then shall they be faine to pronounce eternitie of ioy in Christ Iesus to the righteous. Now I answere you, and that not few in many largely, but many in few briefly. As by no Law I may be charged to charge my conscience with relating that which yet is in my hart: Euen so, by no law ought you to charge me with that which I neuer spake. Yet although you propound it not as a question, but railingly, as an obiection, whether vnpreached people be damned or not, I will answere it with as great simplicitie & uncertainty, as I hope the godly will allow, & as I am sure the vngodly shall not be able to conuince.

¶

Con=

Concerning the first foure sorts of people which cannot haue the benefit of preaching in manner as you lay them, I answer toynly, that the reading of Gods word by themselves, or the same being read vnto them by some others, may auaille all such as haue a pcedent grace, I meane all such as God hath determined to saue. Without the which, preaching is as vaine as reading, other then to condemnation. For it is all one with the Spirit of God, to effect Faith epyther by reading or preaching, and to saue whom he will, by the one or by the other. And so much the rather, because that small meanes, miraculous meanes, contrary meanes, or no meanes, are as powerful with God as the greatest meanes. Againe, whom God hath signed to saluation, and truely as his owne, how can it be that defects in the nature of such, or defaults in the consciences of others, should be any let or stop in their progresse to faith
and

and saluation? And here I end this answer, desiring God eyther to ioyne them in due time vnto the publike ministry of his word, or else to stirre them vp to his holy obedience by reading.

Par. You conclude fauourably and mercifully for the first foure sorts of people that haue not the benefit of preaching: What is your answer concerning the two last sorts of people?

Past. One answer serues for them both, to wit, that their state of saluation is very doubtful and dangerous: yea, I may say further, their state by the reuealed Word is damnable: the one, because they wilfully refuse the Word preached, when they may haue it: the other, because they wilfully neglect it. For though they haue not preaching in their owne Parish, by the ignorance or carelesse conscience of the Pastor, yet in this his Maestties religious gouernement, they may haue preaching else where, not farre
 ¶ 2 off:

off : to these I affirme, that private or publique reading of Gods word, auaille nothing in the way of saluation. And I say farther, by whomsoever the want of preaching commeth, by the Pastor, by the People, by the Pope, or by the Prince, it is a foretelling of eternall perdition to that place. Salomon after his conuersion, being directed by the spirit of God, entred into special consideration concerning the euill of ignorance, and the necessity of knowledge, and concluded resolutely, that where the word was not preached, there the people perished. How much more they then, that hauing the word preached in their owne parish, doe wilfully contemne it : and the other sort that might haue it in the next Parish, and doe willingly neglect it, do mark themselves with the stigmaticall brand of perdition. Saint Paul likewise, to set forth the benefit of preaching, and the annullitie of publique reading onely, said ;

Woe

Woe vnto mee if I preach not, intending thereby the great damage done to the people where it was not preached, and the great good that came by preaching. And in the same considerations he chargeth Timothy vpon paine of eternall condemnation, to preach, not monethly, or quarterly, but euery Sabaoth, in season and out of season.

As the Gadarens and the pharisees wilfully refused Christ and his merits, when hee was amongst them, and were therefore iustly condemned: euen so, that sort of people hauing the preaching of Gods word as a meane of their saluation, and wilfully refusing it, are also iustly condemned. And as the foolish virgins neglecting the opportunitie of getting oyle, were shut out from heauen when Christ the Bridegrome came; and as those guests that were invited to the marriage of Christ the Kings sonne, did all beginne to make excuse, and were there-

sorte not partakers of that holy and spirituall banquet : Euen so, that other sorte of people that may heare preaching, and doe alwayes content themselves with reading, doe negligently defraud themselves of the fode of their soules, and shall therefore be excluded from heauen. Wee reade that many thousand soules were conuerted to Christ, by preaching, at sundry times, and by hundreds and thousands at one time : but neuer of any that haue bene conuerted with the reading of Gods word onely. The opposition of wicked men, and of the Diuell in all ages of the world, against preaching, and his and their quiet allowance of reading, argueth the extreame euill of ignorance, and the destruction that comes without preaching. The manifest difference betwene the conuersation of those congregations, where the Word is preached, and where it is not preached, pleades the intollerable want of preach-

preaching, and the insufficiencie
of publique reading onely. The
right vse of naturall things, as
the Ayre, Fire, Water, Bread,
and such like, without the which
no man can liue, displayeth the
leannesse of their soules that
want the foode spirituall, which
is the preaching of Gods word.
And the precious Stone Sanda-
stra, is vnsightly to the eye, and
vnprofitable for the honour,
whiles it is whole: but being
broken, it shines like the Sunne,
and is many wayes commodi-
ous: Euen so, the blessed Scrip-
ture of Almighty God, whiles
it is whole, little or nothing
auaieth the hearer or the spea-
ker: but being wisely diuided,
and proportionably deliuered to
Gods household, it ouerspread-
eth and enlargeth it selfe through
euery facultie of the soule. And
so it is of euery bodily proui-
sion, if it be not handled meete
and fit for the appetite and sto-
mackes of them that attend for
it, what auailles the same proui-

Nehc.8.

Non : truely nothing. And as we
 iudge him to be mortally sicke,
 that hath no stomacke or appe-
 tite at all, though the dyet be
 pretious and daintie : Euen so,
 by the word of God we iudge
 him to be neare vnto eternall
 death, that hath no longing, no
 desire, or hungtring after the
 preaching of Gods word. I con-
 clude with Nehemiah ; Reading
 and preaching goe together, and
 may not be separated, no more
 then the husband and the wife :
 for God hath ioyned them toge-
 ther.

*Whether all men are saved
 that heare Preaching.*

Parishioner.



S the Riuer *Nilus*,
 which necessarily wa-
 tereth all *Egipt*, is not
 to be neglected and
 contemned, though it
 breede *Aspes* and *Cro-*
codiles; And as a Garden may not
 be throwne open, which beares
Roses

Roses and other commodities, because it beares also Thornes and weedes; neyther a Tree that is fruitfull two yeares, ought to be cut downe for one yeares barrenesse: Euen so, the man that hath some vertues, with a desire of increase, ought not to be reiected as a *Reprobate*, though also hee bring forth many vices. If my euill words, my rash censuring of you, and of other sincere professors of *Christ*, hath offended you; yet let reconciliation and repentance make you amends. Though the euils and corruptions that are in mee, make me vncapable and vnworthy the fauour of good men: yet let the hope of some good things which God hath giuen mee, withhold you from shutting mee cleane out of your fellowship, and from casting mee away like a thing of naught, as indeede to confesse the truth, I haue deserued. You know the Challenger in the games of *Olimpia* contends and striues with euery man: euen so an *Atheist* & dissolute liuer contends, striues, and reuiles euery good man.

Woe to the cause and to the company that brought mee to ill counsell. As *Elisba* warned the King of *Israell* to beware of the King of *Asshur*; euen so I wish and warne the godly to beuware of ill counsell, and of carnall company. For as an olde tree is made saplesse by reason of *Iuie* clasping it, so all sorts are made gracelesse by frequenting ill company. As *Iacob* desired and earnestly entreated *Esau* to take a present at his hands, and to receiue him to fauour: euen so, I heartily entreat you take this reconciliation and repentance at my hands, and let mee haue your instruction in the way of saluation. An *Asse* breeds euery yeare, but a *Phoenix* once in 500. yeares: euen so, good Sir, things nought worth are soone had, and easily kept; but pure things, as *pearle* and *precious stones*, are hard to be had, and kept with violence. Therefore as *Naomie* parted with one of her daughters, and kept the other for euer, as a speciall comfort vnto her: euen so am I resolved to part from worldly men, and all meanes

meanes of mischiefe, and will keepe you and such other with me, as for my speciall comfort. As Christ with the two men spent the way from *Ierusalem* to *Emaus*, talking of *Scripture*: euen so will I, with my desire to *Christ*, spend my time with you, and with good men, talking of heavenly things. As *Salomon* said vnto *God*; *Two things I desire of thee, denie me not*: euen so, good *Christian Pastor*, two things I desire of you, denie me not. One is, that you will not thinke it tedious henceforth to answere mee to all my questions: The other is, that you specially pray vnto *God* for me. And now, as nothing doubting the one, and beleeuing the other, I propound vnto you, whether all men are saued that heare the word preached, because you said that *Faith* comes by the hearing of the word preached, and saluation comes by *Faith*.

An

**An Answer how farre
Preaching availeth.**

Pastor.

Gen. 8. 7. 8

As the Dove returned to Noah with an Olive leafe, signifying peace and plenty, and in a sort, according to her kinde, to give thanks for her entertainment: but the carrion Crow being sent, returned not againe, which was after a sort a declaration of her unthankfulness and contempt: Even so, there are many that use Preachers onely for a time, to serve their turne, and afterwards doe maligne them: when as the godly doe use them as the speciall instruments of God for the good of the Church and Common-wealth. What then? as David when hee heard that Saul sought to kill him, walked more innocently and warily then hee did before: So now, thence the

the malice of men doth so immoderately abound, it concernes mee, and other of Gods children, to be more wary and heedye then before, that then such may haue no iust cause to condemne vs: no nor yet any way to maligne vs. As Dauid did exile his Sonne Absolom for his disloyaltie, and afterwards vpon reconciliation and entreatie, did receiue him into his Court and into fatherly and princely fauour: and as the poore vncomfortable father hauing two sons, the one at home, the other long and farre from home, comming towards him hauing wasted all riotously, hee met him, hee all to kissed him, and with fatherly affection prouided for him: Euen so, whatsoeuer I haue said, Almighty GOD will in fatherly affection, and in godly and diuine loue, receiue you into his heavenly Kingdome, and most blessed Court: alwayes prouided that you be in his sight inwardly,
as

2 Sam. 14.

as you seeme in mine outwardly, that is to say, hartily sorrowfull, and with godly repentance: and as for me, I hartily remit you, I humbly pray and beseech God to remit you; and here I promise in the feare of his Majesty, truely and sincerely to all your questions I will answer you.

Your question, as you propound it, is; Whether all men are saued that heare the word Preached: because (say you) I said Faith commeth by hearing the word preached, and saluation commeth by Faith. It is true as you say, that all men that haue Faith shall be saued: but all that heare the word shall not haue Faith, because they are not prepared by a precedent grace, and therefore all shall not be saued that heare the word preached. Saint Paul speaking to the Romanes, concerning the excellent vse of Gods word, saith that it is a saueur of life vnto life, and a saueur of death vnto death; meaning, that as in a
red

Rom 1.

red hot sword, there are actions of two natures, the one to cut, the other to burne: euen so in the preaching of Gods word, there are actions of two natures; the one a meanes of life eternall to them that beleue, the other a meanes of death eternall, to them that beleue not. And it is said, that many are called, but few chosen: that is to say, many are invited to saluation, as to the marriage of the kings sonne; but few regard it, few beleue it, and few er liue according vnto it: therefore many are damned, and few are saued, because they want faith. The preaching of the word, is as the sowing of see, wherof some falls in good ground, the residue (which is the greater part) falls into pestiferous places: so then by these words of Christ, not all that heare the word preached shall be saued. As Manna was a wholesome meate to some, so was it filthy and poysonfull to others. And as wine is good for the sound and whole

Mat. 22.

Mat. 13.

whole man, but dangerous for the sicke man : euen so, the word of God, is good and profitable for some, and very hurtfull for others : and yet God is not the author of euill, because of them that want faith : neither yet is the ministerie of his word vnperfect, or vnbefitting his royall glory, which is declared as well in those that are lost, as in those that are found.

The Parishioner demandeth
what else is to be done besides
the hearing of Preaching.

Parishioner.



Ow in all humilitie and plainenes (as one seasoned with a desire of farther knowledge, and as one seized with a good opinion of your abilitie and conscience to teach, I aske you with all reuerence, what else shall I learne out of your last doctrine?

doctrine? The young man said vnto *Christ*, what shall I doe to inherite eternall life (intending that he had soundly performed all the commandements) so say I, all that you haue spoken concerning the preaching of Gods word, I hau in heart subscribed vnto: what other duty doe I owe at home after the preaching thereof? I remember what *Christ* said to his *Disciples*; he that hath, to him it shall be giuen, and from him that hath not, shall be taken that which he hath. In his holy feare therefore and in the reuerent accompt of that knowledge which his *Maiesstie* hath vnfolded and afforded vnto me by you, lest by omission the same should be taken from me, I aske you againe the third time, what other dutie do I owe in priuate to the holy word preached, after the hearing thereof in publicke. There are two sorts of *Virgins* spokē of in *Scripture*, and two sorts of *Builders*: both sorts had in a sort the commendation of *Christ*: but when his *Maiesstie* had reuiewed them both, he found the one negligent & the other ignorant,
and

Mat. 19.
24.

Mat. 13.
12.

Math. 25.
1. 10. 14.
Math: 7.
24.

and therefore he pronounceth one fearefull iudgement against them both. Whole example moueth me to feare and to care, least by too much labouring the wrong way, and by too little labouring the right way, I be found guilty of punishment, and accessory to my eternall destruction. Well then here I offer to discharge you vpon your answer, and here I take the charge vpon my selfe, if I follow not your direction.

The Pastor answereth, the word must be meditated and priuately exercised.

Pastor.



There are two necessary causes, or impulsive reasons, for the reading, meditating, and conferring of Gods word, in every householder and his household at home, after the hearing of Gods holy word preached: there is one reason which doth necessarily

riely concerne euery householder
for his owne part (as if he had no
household) to wit, that he by read-
ing, meditating, and conference
may be encreased in knowledge,
confirmed in memozy, and
strengthened in Faith. Two or
three places for pzoofe will be suf-
ficient, because one place will be
sufficient to condemnation, for
him that doth neglect it. The
Jewes seeking to kill Christ, be-
cause he had healed a sicke man
on the Saboth day, and because
he made himselfe equall with
God, his holy Matetrie mode-
rately and mildly pzeacheth vn-
to them, and refers them to the
reading and conferring of the
same which publikely they had
often heard of him and of others.
Againe, the blessing which the
holy Ghost pzonounceth in the
first Psalme, is appertaining to
euery man that meditateth and
exerciseth himselfe in the word of
God: in which generall allow-
ance, we must conclude also, eue-
ry householder, that doth medi-
tate

Act. 17. 1.
to 13.

tate and exercise himselfe vpon Gods word: and it must follow in a necessary consequence, that he who doth not meditate and exercise himselfe in Gods word, is cursed. Saint Luke recordeth the example of the Noble men at Berea, who hauing heard Paul preach, searched the Scriptures daily, whether those things were so which Paul preached. Sithence God setteth them forth to their great commendation in his Church vniuersall, why may it not suffice to make men of modestie contented, to yeelde the like obedience to his holy ordinance.

The other cause, or impulsive reason of meditating, exercising, and conferring vpon the Scriptures, is the bettering and increase of knowledge, for the quickning of memory, and for the strengthening of Faith in the children and seruants of euery such householder, or maister of familie, as hee shall answer for the bloud of euery one, that doe offend.

offend the Maiestie of God ignorantly, not knowing the Scriptures. For as the bloud of euery Parishioner that dieth ignorant-ly in his sinne, shall be required of the Pastor: even so will the Lord require the bloud of Son, Daughter, and Seruant, bond or free, that dieth ignorantly in his sinne, at the hands of euery such master of a familie. Moses hauing receiued to this purpose a charge from God, to discharge himselfe; he chargeth householders after this manner: First, to heare Gods word, in these words, O Israel heare: Secondly, that their conuersation be answerable to that which they heard, consisting in these words, take heede to doe it: Thirdly, he points out one thing three times in one verse, to wit, a reward, consisting in these words, Iehouah our God, Iehouah our God, Iehouah is one, meaning Christ Iesus the second person in Trinitie, who is become theirs, or one with them that heare his word.

and

Deu. 6. 4.
to 10.

Deut. 18.
17. 18. 19.

and doe it : and lastly, hee particulateth vnto them, what specially he would haue done, vpon paine of frustrating of all that was done befoze, and of that which should be done after. The words are these : Thou shalt rehearse them continually vnto thy children, and so forth. Setting forth plainly, that the householder was to rehearse, or to reapeate vnto his people the lawes and ordinances of God so often, as that thereby they were to be found expert in the knowledge thereof. When God was to destroy Sodome and Gomorrah for their sinnes, he told Abraham thereof, and why ? Because as hee said, Abraham would command his Sonnes, and his household after him, that they should keepe the way of the Lord. And doth not the Lord by the preaching of his word, specially warne euery householder of fearefull and inenitable plagues that shall fall vpon swearers, drunkards, whoresmongers

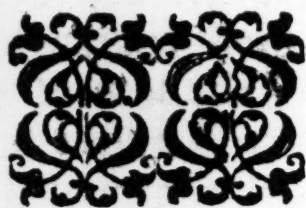
mongers, contemners of his word, violaters and prophaners of his Sabaoth, and so of all other sinnes? To what end doth the Lord so particularly by his word, in that place, and in many more, particulate the sinnes of the wicked, and their plagues? Is it not because the young should know it, and be warned by it, so well as the old? And who should so specially looke vnto their profiting therein; as hee vnder whose worldly and bodily charge they are? And why doth God so charge the Pastor for the publicke publication of his will, is it not because the maisters of households should with the like charge receiue it from them, and deliuer it vnto their people? Truly, nothing is more plaine. Haue wee not in this Christian kingdome three speciall Censures of great force against such children and seruants as doe wilfully refuse, or negligently demeane themselves in these orders,

orders, which are set forth by almighty God? The first Censure is, that none such shall undertake for any childe, as Godfather or Godmother: the second is, that he or she shall not be admitted to the holy Communion: and the third is, that he or she shall not enter into the holy estate of Matrimony. As these Censures are grievous and shamefull to household: so are they no doubt grievous and shamefull to the householder. And againe, in fortie dayes standing forth without reformation after the decreē of the Ordinary, they fall into a more grievous Censure, to wit, into the sentence of Excommunication, and that iustly: by the which they are made incapable of the benefit of his Majesties lawes, incapable of Christian company, and incapable of any use of Gods holy word in the congregation, and in private at home, incapable of baill or maine-prise, incapable

pable of their owne goods, incapable of christian buriall, and by the revealed word of God incapable of the resurrection, with the body of Christ, to the ioyes of heauen. For the Pastors discharge in the execution of these three first censures, hee hath the aduertisements, he hath the articles of inquirie at euery visitation, hee hath his Maiesties Intunctions, and his Maiesties Statute-lawes, and that which is most current and conscionable, the law of almighty God. Here I might say more: but I hope, that which I haue said already, will proue sufficient for you, and for such householders and households that be of God.

Par. I am perswaded concerning this question: and here I promise you, that for my owne part, I will vse all meanes that are good, and all diligence that is conuenient, as well for my household, as for my selfe. To the end therefore, that I may
D be

be the better able to accomplish
the one and the other, I pray
you prescribe vnto me an
order how wee shall
read the booke
of G O D.



Seauen



Seauen obseruations.

Pastor.



Will contriue the old Testa-
ment, for your better direction
and stay of memorie, into seau-
en obseruations: as indeede
the times, places, and persons
principally doe occasion: wherein you haue
neede to be persit; for it is the maine mat-
ter and ground worke of our enterprize.

The	1	Creation	to the	Flood of Noah.
	2	Flood		Birth of Abra- ham.
	3	Birth		Departing of Israel out of Egypt.
	4	Departing		Building of Salo- mons Temple.
	5	Building		Captiuating of Iudah and Ie- rusalem.
	6	Captiuitie		Proclamation of Cyrus for their liberty.
	7	Proclama- tion.		Incarnation of Iesus Christ our sacred Redeemer.
			D 2	Par-

Par. Now I pray you declare vnto me, where euery of these obseruations doe begin, and where they end in the bookes and chapters of the Bible.

Past. Your question is very necessary and profitable. I answere therefore that;

The	{ 1 2 3 4 5 6 7 }	Observation beginneth at	{ Gen. 1. Gen. 9. Gene. 12. Exod. 12. 1 King. 5. Daniel Ezra Nehem. Hester Daniel Haggi Zacha. Malach }	and endeth at	{ Gen 9. Gen. 12. Exod. 12. 1 King. 5. 2 King. 25 Chap. 1. 2. 3. 4. 5. 6. 7. to the end }

Par. I thinke it very conuenient, that you doe set downe how long euery of these Obseruations or Ages did last.

Past. The exact knowledge of the Times, will fall out hereafter to be most needefull: faile not therefore, as you procede, to carie it in your memory.

The

**The first Observation, or
Age, amounteth to 1656. yeares,**
which I proue by the Ages of these
ten holy Fathers, thrice recko-
ned in Gen. 5. to wit;

Adam	} who lived exactly	930	} yeares.
Seth		912	
Enos		905	
Kenan		900	
Mahalacl		895	
Iared		942	
Henoch		365	
Mathusalah		969	
Lamech		777	
Noah		500. at the flood.	

Their yeares are specially
laid downe, to instruct the world
in two things; One, as a gol-
den reede to measure the Age of
the old world before the flood:
The other, that God sets down
in his owne counsell, the ve-
ry yeare and day of euery
mans departure out of this
world.

The second Obseruation.

Make your Addition, and you shall finde my computation right. 1656.

Par. I am well and plainly satisfied concerning the first. I pray you, in like manner, shew me and proue vnto me the Time or Age of the second.

The Age of the second Obseruation.

Past. The second Obseruation of Age of the world, amounteth to 323. yeares, which also I proue by the Genealogie of other ten holy Fathers immediately after the flood, to wit, these.

Gen. 11.	Sem		} y ^e flood one year.	
	Arphaxad	2	} yeares.	
	Sale	35		
	Heber	30		
	Peleg	34		
	Regue	30		
	Sarug	32		
	Nahor	30		
	Terah	29		
	Abraham	70		
				These

These Fathers, and their
yeares, are specially set down for
three causes. First, to approve
the age of the story. Secondly,
to continue the Genealogie of
Christ. Thirdly to teach all na-
tions, that as the decease of the
former fathers did declare the
certainty of the time, in which
every man is to die; so these fa-
thers by their conceptions which
are named, doe teach and point
out a certaine time of every mans
comming into the world, not soo-
ner nor later.

The Age of the third
Observation.

Par. Next in order, I pray you,
set downe the continuance of the
third Observation or Age.

Past. The third Observation
lasted 505. yeares, which I plain-
ly prove by the Stories of these
three holy fathers, or Patriar-
ches; to wit, Abraham, Isaac, and
Jacob.

The fourth Observation.

Abraham begat Isaac, when he was a 100. yeares old.

Isaac begat Iacob, when he was 60. yeares old.

Iacob with his household came into Egypt, in the time of famine, when he was iust } 130 }
 Iacob and his seed continued there 115. } yeares

Gen. 17. 17
 21. 5. 25. 20
 47. 9.

Lay all together, and it ariseth as I said before, to 505. yeares.

The age of the fourth Observation.

Par. Now set me downe the continuance of the fourth Observation, to wit, from the going of Israel out of Egypt, to the building of the Temple.

Past. It ariseth to 480. yeares, which is to be sorne by the yeares wherein these religious men ruled and governed the people of Israel, from their deliuerance out of Egypt, to Saul, the first king, who were in number 17.

(Rulers.

	Rulers.	Years.	Chap. & Vers.
1	Moses	40	Deut. 1.
2	Iosua	} 40	3. 29. 5.
3	Othoniel		Iudg. 3. 2.
4	Ehud and Shamgar	} 80	3. 20.
5	Deborah		
	Barak	} 40	5. 3. 1.
6	Gedeon		8. 28.
7	Abimeleck	3	9. 22.
8	Tola	23	10. 2.
9	Iair	22	10. 3.
10	Iephthe	6	10. 7.
11	Abefin	7	12. 7.
12	Elon	10	12. 8.
13	Abden	8	12. 11.
14	Samson	20	12. 13.
15	Eli	40	1 Sam. 4.
16	Samuel	} 14	18.
17	Saul		1 K. 12. 11.

Hereunto you must adde 18. yeares to Iudge Eglons oppression.

You must adde the Medianites oppression, full seauen yeares.

You must adde also to the Philistins oppression 18. yeares,

W 5 and

The fift Obseruation.

and you must adde hereunto thre yeares of King Salomon.

Now cast the whole, and you shall finde my reckoning according as I said, 480.

The Age of the fift Obseruation.

Par. How many yeares were there betweene the building of the Temple, and the captiuitie? which is the fift Obseruation.

Past. You shall finde the account to be 432. yeares, which I finde by the seuerall yeares of the raigne of the Kings of Iudah in Ierusalem,

Kings.	Yeares.	Chapters.
Salomon	37	2 Cro. 9. 30.
Rehoboam	17	2 Cro. 12. 13
Abias	3	1 King. 15. 2
Asa	41	2 King. 9. 10
Iahosaphat	25	2 Cro. 10. 31
Ichoram	8	2 Cro. 21. 6.
Ochosias	1	2 King. 8. 26.
		Athalia

The sixt Obseruation.

71

Athalia	7	1 2 King. 11. 1
Ioash	40	2 King. 14. 2
Amaziah	29	2 King 15. 2
Azariah	52	2 Kin. 15. 33
Ioathan	16	2 King. 16. 2
Ahaz	16	2 King. 18. 2
Ezechias	29	2 King. 21. 1
Manasses	55	2 Kin. 21. 19
Ammon	2	2 Kin. 22. 1.
Iofias	31	2 Kin. 23. 31
Ioachas	3. Mont.	2 Kin. 23. 36
Ioachim	3. Mont.	2 King. 24. 8
Zedechias	11	2 Kin. 24. 18

Now make your Addition your selfe, and you shall finde 432. yeares, as I said.

The Age of the sixt Obseruation,

Par Declare vnto me, the continuance, or time of the captiuitie in Babilon, which is your sixt Obseruation.

Past. From the beginning of the captiuitie in Babilon, vnto the end thereof, are 70. yeares, according as it was foretold many yeares before, by Jeremy the

Ier. 25. 13.
29. 10
Dcu. 9. 2.
2 Cro. 36.
21.

the Prophet. The truth hereof in experience fals out by the raigne of thre kings of Monarches, vnder whom they were captiuatied for that time.

Nabucadnezer 45.

Euilmeredech 30. } yeares.

Baltashar. 3.

The odde yeares are inuolued in Zedechias raigne and Nabucadnezers, befoze the second Captiuitie.

The Age of the seauenth Obseruation.

Par. There remaineth for you to set downe the age or continuance of the seauenth, and last Obseruation, to wit, from the end of the captiuitie, vnto Christs most sacred incarnation.

Past. The sum thereof rightly reckoned, ariseth to 590. yeares, after this manner. There was thre goings forth of the people from Babilon. The first was, vpon the proclamation made by
Cirus

Cirus, King of Persia, who entered the Crowne of Babilon, from which time vnto Artaxerxes Long-hand, was 115. yeares: euen then Daniels seauen seauenties, or seauenty weekes began, which by the Romane computation is 490. yeares. But by the Hebrewes computation, reckoning by the moone, it is but 475. yeares: which 115. yeares, & 475. yeares amounteth iust to 590. yeares vnto Christs incarnation, as I said before.

Par. I desire to know what memorable matter or stories of speciall account, are in euery of those seauen Obseruations, hauing Analogie, reference, and coherence with other places of Scripture.

The matter principall in the first Obseruation.

Pastor.

The first Obseruation comprehends one most famous and renowned story, or memorable matter, to wit, Creation.

The

Contents in the 2. and 3. Obs.

*The matter principall vpon the
second Observation.*

Par. What stories or memorable
matter doth the second Observation
containe?

Past. It comprehends two
stories,

the	{	one	}	concerning	{	the floud.
		other				the building of Babel.

*The matter principall vpon the
third Observation.*

Par. What doth the third Ob-
servation containe?

Past. It containes eight me-
morable matters of story:

1		the	{	ten holy fathers.
2				promise to Abraham.
3				burning of Sodom.
4				birth of Isaac.

5		story of	{	Jacob and his 12. sons.
6				Ioseph.
7				Pharaoh.
8				Moses.

The

*The matter principall vpon the
fourth Obseruation.*

Par: What is there comprised in
the fourth Obseruation?

Past. It containes ten most
memorable stories and matters
of waight.

1	} the story of	{ the Pascheouer.
2		{ Israells enlargement
3		{ Pharaoh.
4		{ Israells peregrination
5		{ Iosuah.
6		{ Iudges.
7		{ Samuel.
8		{ Saul.
9		{ Dauid.
10		{ Salomon.

*The matter principall vpon the
fift Obseruation.*

Par. What doth the fift Obserua-
tion containe?

Past. It containes foure spe-
ciall stories,

i the

1	the story of the	Kings of Judah Kings of Israell	} with their prophets.
2			
3		Captivity of Judah Captivity of Israel	} with their prophets.
4			

*The matter principall vpon the
sixt Obseruation.*

Par. What comprehends the sixt
Obseruation?

Past. It comprehends the state
of the Church vnder foure sorts
of tyrannicall gouernment.

1	the story of	} Nabuchad: Euilmeredech and Baltashar. Cyrus and Darius the Persians. Alexander the Grecian. Kings of Syria and Egypt.
2		
3		
4		

The

*The matter principall vpon the
seauenth story.*

The seauenth Obseruation
comprehends the state of the
Church, from Artaxerxes Long-
hand, vnto the reedifying of the
Temple, & thence vnto Christs
incarnation.

Par. Wee will now returne to
the particular consideration of eue-
ry Obseruation, and of the stories
recited in them.

**The first particular of the
first Obseruation concer-
ning the Creation.**

Parishioner.

Tell me I pray you, before wee
enter farther, who wrote the
Booke of Genesis.

Past. Moles was the writer
thereof, and of the other foure
Bookes next adioyning.

Par.

Par. When did he write the same?

Past. When hee was full forty yeares old, neare about the time that God made him Lord-Generall of his people Israel, 2414. yeares after the Creation.

Par. How was it possible for him to write such a large discourse of things done so many hundred yeares before he was borne, so truely, so particularly, and so substantially, as if hee had scene all with his eyes, and heard it with his eares?

Past. Indeed as you say, (reasoning with flesh and bloud, it was impossible) but he was specially & most highly in the fauour of God, who by the motions, stirrings, and instructions of his diuine Spirit, did write the same, with which Spirit all other Scriptures were written: according as it is said, No Prophecie or foretelling came of any priuate or publike mans motion, it came not in olde time by the will of man, but by the will of GOD. Holy men of God spake in olde time as they were moued by the holr

1 Cor. 2.

14. 15.

2 Tim. 3.

16. 17.

2 Pet 1. 20.

1 Cor 1.

25. 26.

holy Ghost, by meanes of which Spirit Moses was able to set downe, as is specified in the said booke, all that was spoken and done 2400. yeares befoze he was bozne, and of all things else most profoundly, that should befall the children of Israell many hundred yeares after he was buried; yea, most directly of things that should be performed vntill the birth of Christ. The Prophets likewise doe testifie, that they spake nothing of themselves concerning things to come, but as the Lord by his Spirit did informe them, which they uttered in these words; Thus saith the Lord. The foure Euangelists in like manner disposing themselves seuerally to yeeld famous and renowned testimony of Christ Iesus the holy Messiah, they so agreed in their writings, though many yeares and many miles sundzed them, as that their Gospels being compared together, they all agree for matter of waight and substance, as if they had been
perc

personally present the one with the other at one time. And S. Paul writing his Epistles, alwayes confessed that he deliuered them nothing for matter of doctrine and life, more then that which was taught him, and that which hee had receiued from the Lords owne hand directly. All which manner of writing, and forme of speech, plainly publisheth to all ages for euer, the truth and dignitie of Gods word, the plainnesse thereof to some, and the profunditie thereof to others.

Par. Now it remaineth by order to expostulate vpon the Creation, which you said is one of the chiefest and most memorable matters in the first Obseruation: tell me therefore what did God create the first day?

Past. God made all things exceeding good, euen out of that which was then without any preiacent matter, or out of nothing: and that not all together (which he might well haue done) but as it were by degrees, day by day, night

night after night, vpon diuine deliberation. The very title or name giuen to this book imports in effect, this wonderfull worke or creation of almightie God, whence it is called Genesis, that is to say, a begetting, generation or creation. And the first day he created that stately Element of fire, which he gathered out of the whole masse, setting it in the heauens as a glorious Globe: whence it is said he made Light, which indēde is nothing else but a qualitie of fire: in which wonderfull worke hee brought light out of darknesse, as an Element impugning the former. In this day hee created those celestiaall Spirits, which are called Angels.

Par. What was the second work?

Past. The second dayes worke was that liuely Element of the ayre or firmament, or as I may say more properly, that vasse or bold place betwixt the earth and the clouds, which made a separation betwixt water and water, and

and which giues bzeath and life to all liuing things.

The third day he made the Element of water, which he caused to retire into more proper places, which fitly according to the qualitie thereof, was call'd the Seas, to wit, a gathering together of waters. The fourth Element of Earth, which according to the qualitie thereof was called Dry land, was also made, and so continueth as vpon a firme foundation. The generall creation of compound bodiees were ordained for the inhabitants of this great element, Earth. In this general earthly creation, his Majesty goeth forward, as from things that were vnperfect, to that which was perfecter, till at last he came to the most perfect: as from trees, hearbs, and plants, which haue onely life (whereby they grow and increase) vnto beasts, which haue an increasing and a sensitive life, and from thence to Adam, who hath a reasonable life with the increasing and sensitive:

ture: which Element of Earth his diuine Maieſtie ſtozed with all kinde of commodities meete for the vſe of mankind, to be and to remaine for euer. This order of Creation ſpon a ſodaine view may ſeeme ſtrange, to wit, that God made corne, graſſe, trees, hearbes, and ſuch like to grow, and to haue their being befoze celeftiall bodieſ, as the Sunne, the Moone and Starres, whence corne, graſſe, and ſuch like, haue their growth and influence. But being rightly and aduſſedly conſidered, the Almighty Creator ſhewes that increaſe, propagation & preſeruatiō of all things conſiſts onely in him and by him, and not from the vertue of celeftiall creatures, as men haue imagined and ſpoken.

The fourth day God made lights, the Sunne to rule the day, the Moone and the Starres to gouerne the night: both which are very great, that they might the better giue light to the darke earth, being ſo farre from the heauens.

heavens. These two great ornaments in the heavens doe distinguish betwixt day and night, the moneth from the yeare, one moneth from another, and summer from winter.

The first day and night, he created in the night fishes, in the day, birds.

Fishes were compounded of the foure elements, especially of the element of water: whence it commeth that they live in the waters.

Birds were made of all foure elements, but especially of the ayre: whence it comes that they take pleasure in the ayre.

The sixt day and night he made all sorts of beasts, some to goe, and some to creepe, some wilde, some tame: God then made man in both kindes plurally, to wit, male and female, and yet of single bodies, the better to helpe one another, and therefore said, It is not good for man to be alone, I will make him an helper like vnto himselfe. He was made after all other

other creatures, that hee might in the beholding thereof laud and magnifie his Creator. The whole Trinitie deliberated and consulted concerning him, which he did not concerning any other creature.

The seauenth day God dedicated, by his owne rest and ceasing from labour, for an euertlasting rest amongst all posterities. For when heauen and earth was finished and furnished, God said: Behold, I haue made all things, and loe they are exceeding good: Hee blessed that day, he hallowed it, and sanctified it to his owne honour and gloze, and to the commemoration of the eternall joy, peace, and comfort of Adam, who was fallen and risen againe in Christ Iesus. Adam rested and sanctified that very next and first Sabbath with inuocations and offerings, &c.

Par. Seeing that God made all things so deliberately, and (as hee said) exceeding good, why did hee afterward destroy them with the

☪

in-

inundations of waters?

Past. Almighty God saw that the wickednes of man was great on earth, and all the imaginati-
ons of his heart was euill conti-
nually: the sonnes of God mar-
ryed with the daughters of men,
onely because they were faire,
and it repented the Lord that he
had made man: therefore he said;
I will destroy man from the face of
the earth.

Par. What say you of our first
father *Adam* and of his originall?

Past. *Adam* was made or crea-
ted in the sixt day, being Friday,
before the Jewish Sabaoth.

Par. What was that breath which
God infused into *Adam*?

Past. It was an immortall, an
inuisible, and an Angell:all, or
holy, pure, and immaculate sub-
stance, incorporated in an hu-
mane body, where it became sin-
full. This great and innarrable
creature so wonderfully wonder-
full, was made and framed of no-
thing, as other creatures were.
As when a man makes a blast

or breath out of his mouth, it proceedeth not of his nature, but of the ayze which he draweth in, & the strength of nature enforceth out, not the same, but some other: even so, the Almighty breathed into Adam the breath of life, to wit, it came out of his mouth, not out of his nature, nor out of this ayze about vs, but even of nothing. The naturall man cannot extinguish or decay the soule, because it hath production, not from him but from GOD onely. As the body is the instrument of the soule, so the soule is the instrument of God.

Par: What be the affections of the soule?

Past. They are motions first, and then acts, eyther good or euill. There is also a custome grounded or fixed in the soule to good or euill, which hardly can be remoued.

Par. What difference make you of Soules, or how many sorts of soules be there?

Past. Trees, hearbs, plants, and such like, haue a soule, but it is onely effectuell for growing.

Beasts are said to haue soules sensitive, feeling and perceiuing things present.

Man is said to haue a soule reasonable, and hauing both the former.

Par. Doth God daily create soules as men come into the world?

Past. It were very offensive to affirme the same : for then we should inferre that God in the beginning, when he created all things, left something vnperfect, or vndone. Though Anne possessed the soule originally, the first day, in which Adam was created, yet God created afterwards no new, but preserved the selfe same soule by his diuine wisdom, whereby it may be said he worketh alwayes, and yet not after the same manner as at the first.

Par. I remember that you said, the soule was created pure, holy, and immaculate, how came it to passe that it was so sodainly ouerthrowne,
by

by contagion, corruption, and such like?

Past. The breach of Gods commandment was the cause of that corruption. Such is the nature of Sinne, that it leazeth vpon the soule, possessing it with all filthinesse, and so consequently dispossessing her of all former integrity. As in a sanctified and pure soule, the beames of Gods truth and clearenesse doth shine: euen so, in a soule once touched or tainted with disobedience, all deformities and workes of Satan will appeare. As the body seareth death, and other hurtfull things: euen so, the soule that continueth in Gods fauour, not onely shunneth grosse sinnes, but also small sinnes, because they also proue very pernicious.

Par. Proue the immortalitie of the Soule.

Past. The immortallitie of the Soule is substantially proued by the resurrection of Christ. God said to Moses; I am the God of Abraham, of Isaac, and Iacob.

Whereupon Christ concludeth that Abraham and the faithfull shall live for ever. If our soules were not immortall, no reward to the goodly, nor punishment to the wicked were to be expected. Then as S. Paul said, we of all men were most miserable. In this life the soule doth nourish the body with much care: but being freed from the body, it nourisheth it selfe with divine contemplation.

Par. Why did the Serpent tempt *Eue*, and not her husband?

Past. As the Serpent being a most subtile creature, was a fit instrument for the Diuell, to traduce Sinne and disobedience into the woman: even so, the woman being a goodly, garish and an enticing creature, was a fit Instrument to traduce Sinne into Adam, and so consequently into every man.

Par. How did the Serpent tempt her?

Past. He tempted her with the promise of greater felicitie and
glorie,

gloze, which he effected by alledging profit, and omitting the penaltie. Sometimes the Diuell peruerteth Scripture, giuing it a false glosse, or a wrong interpretation, as he did of that Psalm, when he tempted Christ himselfe.

Par. Why did God so seuerely punish so small a sinne? and all mankinde for one mans sinne?

Past. There were two reasons: one was to declare how loathsome a small sinne is to his Majesty, & withall to declare that a small sin doth deface and disgrace the holy Image of God in man.

Par. Why did God create all other creatures first, and man last?

Past. Thereby to declare his singular mercy and prouidence, in preparing and in making all things ready, meete, and fit for man against he came, giuing no place for him, nor for his posteritie to depend vpon themselves, neyther yet to be doubtfull of any thing that might satisfie the body, content the eye, and delight the

the heart : for all things were ready.

Par. Whence haue we the names, and the right vse of these creatures ?

Past. Euen from Adam : for we read that God brought euery creature; or rather euery creature came of his owne accord, being commanded of God, and presented himselfe befoze Adam.

Par. How were all things made and created ?

Past. They were made euen of this word *Let* : as though he would declare thereby his exceeding power, to whose will or *Let*, there was no let or stay, but all things had a present prosperous progresse.

Par. Whereas in the creation of Adam God spake of himselfe plurally, to wit, *Let vs make man after our owne likenesse* : declare vnto mee, somewhat briefly and materially, what God is ; by whom, as you say, all things were so wisely ordered, so effectually performed and miraculously maintained and preserved.

Past. The Epicures, Atheists,
and

and such like, are compared to the Hircanian fishes, from whom comes neither good nor euill, because they are not banted with the feare of God, nor delighted with his loue. But you I finde by this, to be far otherwise minded, and therefore reuerently and in the feare of his holy Maestie, I will answere you. God before the creation was perfect, and after the creation was the same. God is vnknowne according to his essence, and infinite according to his Maestie. He illuminateth spirituall things, he illustrateth intellectuall natures, and he is the highest amongst intelligible things. No man is able to attaine vnto the essence of a Star, much lesse of God. As a man standing vpon the shoare of the Sea, seeth not the bredth and depth of it: euen so, the Angels in heauen and the Elect on earth, may see God really, & yet not comprehend the depth of his greatnesse, nor the height of his euerlasting essence. In regard whereof, he answered

Exod. 3. 14

Moses, when he desired to know what he was, with few words of innumerable difficultie, and incomprehensiblenesse, saying: I am that I am. As though hee had said; Though I did declare my selfe vnto thee what I am, yet canst thou not comprehend me, neyther yet he to whom I send thee. When he was to comfort Abraham, and to set him forward as an example vnto all his posteritie, for faith and an upright life: he said vnto him, I am God all-sufficient. As if he had said; Feare not, in me is all knowledge, all power, all mercy: even that is my name.

Gen. 17. 1.

Par. What is the Word, or second person in Trinitie?

Past. Hee is the onely naturall Sonne of the most high and eternall God his Father, his Word, his Image, and Character, co-essentall and coequall with the Father and the holy Ghost. Hee is said to be the Sonne of God, in regard of his Godhead, and not in regard of his manhood.

Par.

Par. Now let me intreate you to speake of his humanitie.

Past. This diuine nature tooke vpon him selfe a reasonable soule, and an humane body of a virgin: and was made flesh as of the seed of David, and of the roote of Iesse. The Godhead in no case can be said to haue any conuersion into the flesh: neyther the Godhead to stand in stead of the soule, no moze then that he could be turned into sinne. After his glorious resurrection, these two natures, to wit, his Diuinitie and his Humanitie, continued still distinct in substance and properties, and euer continued one and the same. And yet it is to be granted, that there was great necessitie of the Godhead in his humane action or suffering, that by the vertue thereof he might ouercome all sufferings, yea, Death and the Diuel. In the holy vnion or coniunction of these two natures, we are to take them inseparably: euen since the moment or point of time, in

in which the holy Virgin conceived, being made as one person.

Par. What vse haue wee of these two natures in one person?

Past. It declareth the obedience of Christ, performed in the manhood, with innarrable wisdom, and surpassing faithfulness. In his wisdom, he was able to deliver vnto vs, the whole will of his Father: and in his faithfulness, he concealed nothing. As the Phoenix in her hot nest at Arabia is burned to ashes, and yet saith, I liue still, and old age dyeth in me: euen so, Christ, though being in his graue like one dead, yet dyeth not, but mortallitie dyeth in him, for the good of all men.

Par. What be the parts of Christs mediation?

Past. It consisteth principally of two parts: to wit, his Priesthood and his Kingdome. His Priesthood stands in teaching, and in doing: he is a Prophet, Doctor, and Apostle, for that he plainely

plainly teacheth the will of his father, and saith; I call you no more servants, because they know not what their master doth: but I call you friends. Christ taught by Prophets, by Apostles, and by Evangelists, and himselfe taught by farre greater authoritie then ever did any before, or after. The priesthood of Christ, and the priesthood of Aaron being compared, wee shall therein finde two necessary parts to be considered: One is, what manner one he ought to be that entred into this Office: The other, how it ought to be executed. The manner or qualitie of him that entred, is two-fold: to wit; well qualified with gifts within, and well called without. He is to be sanctification, that is, freedome from the tyrannie of Sinne: the effects of righteousness and sanctification goe alwaies together. For immediately so soone as man is partaker of Christs righteousness, he is also possessed with the spirit of sanctification

sanctification, which worketh mortification and blification.

P. what is the third persō in Trinity?

Past. He is said to be the holy Ghost, to wit, a diuine & innarra-
ble maiestie proceeding from the
father, and the son: who in respect
of his diuers operations, wor-
kings and effects, is called by di-
uers effectuell names: which be-
ing considered in their natures,
they doe clearly enlarge his gifts
and graces towards the Church.

It is some-
times called

Fire.
Oyle.
Wine.
Water.
Doue.
Cloude.
Winde.
Spirit.
Earnest pēny
Comforter.
God.

Par. What religion had these & the
other holy fathers before recited, &
betwixt the Creation & the Flood?

Past. They had the Law of Na-
ture, which was a rule of reason,

The law
of nature.
Gen. I 1.

or an hidden iustice, inforcing to doe well. It was indeede the sum and effect of Gods diuine law, which was most liuely expessed in the names of those ten holy fathers, who being linked together, makes vp a Christian Sacrifice, or an holy summe of true religion. As he is not rightly reckoned a man that wants reason: so hee was not then rightly reckoned to be of God, that wanted this religious rule. Saint Paul said, as the eternall power and godhead, by the creation of the world, maketh all wicked men, without excuse, though they had no law: euen so men knowing the end of their creation, by the law of nature, are without excuse if they doe euill, though they were blinde and saw not the creation. The Gentiles, said hee, that had not the Law written, did by nature the things contained in the Law; they hauing not the law written, were a law vnto themselves: euen so the people of the old world, and others, that

Anned.

Rom. 7. 23

Unned before the Law, perished
 everlastingly: as those which af-
 terwards perished vnder the
 law. Saint Paul calls the Law
 of nature, the Law of the minde:
 shewing thereby, that as the
 minde is such an effectuall pow-
 er of the Soule, as maketh all
 other faculties thereof, and of
 the bodie to, plyable, and with-
 out tediousnesse to performe
 matters beyond ordinary
 strength: even so, by the law
 (being spirituall) he was brged
 to the performance of all other
 matters and lawes which were
 literall, beyond all ordinary
 strength: And as a line Dia-
 meter-wise in a Geometricall
 figure doth equally diuide one
 side from another: even so this
 Law naturall diuideth equally
 that which is Gods to God, and
 that which is mans to man.
 Nightingales are said to con-
 tend in singing, that they die in
 their contention: happy, say I,
 is he that so contends with the
 law of his minde, against the
 law

law of his members: for so to die, is indeed to live. The East gate of Sala Temple was alwaies shut and neuer opened, because the Lord God of hosts once entred by it: and as into the windows of Noahs Arke, nothing entred but light: even so the minde of man, wherein the law of God hath once entred, must alwaies be shut against prophane inclinacions, and euer opened to diuine contemplations.

Par. Who were enemies in these times? and who, I pray you, were they that priuately or publikely opposed themselves against this Law, and the professors thereof?

Past. These were open and knowne enemies, to wit;
the Diuell.

Caine. }
Lamech. } From whom

issued that wicked sort of people, who so highly displeased God, that he repented him of the good he had done to mankind.

Par. What is there to be said concerning the Diuell?

Past.

Past. The Angels seeing the excellencie of their creation day by day, and perceiving that they, and all creatures else were made but as servants to Adam; they presently upon his creation murmured, and not being content, God threw them into everlasting darknesse. The head of these evill spirits was Lucifer. As he was more cleare and brighter then other Angels; so he fell into a more filthy Apostacie. He was not evill by kinde, but of his own advisement turned out of kinde: he fell willingly, as Adam, from good to evill, he coveted highnes, not meeete for him: therefore he was throwne into the lowest place, so that he, with an infinite number more, were deprived of their beautie and gloze. They were at the first heavenly bodies, but upon their fall, they were turned into the qualitie of the Ayre.

Par. What signified the Arke?

Past. It was a figure of Baptisme: that as God saved Noah and

and his familie by the Arke from perishing with water, and the people of Israel from the red sea: euen so the Lord saucth the faithfull in the Sacrament of Baptisme.

Par. Why was Noah and his household saued, and no more?

Past. Noah found fauour with God because of the promise which God made concerning Christ, vnto Adam; and that his maiestie might be deriued, as concerning the flesh, euen from those ten holy fathers befoze the flood, whereof Noah was one.

Par. How were the creatures, by two and two, and by seauen and seauen brought into the Arke?

Past. They were brought after that manner voluntarily, and according to the will of God, as they were brought befoze Adam to receiue their names: the vertue attractiue not being in the Arke, but in the will of God.

Par. Why was the Arke so long a making?

Past. Thereby to declare the long patience

patience and sufferance of God, who desired not their destruction, but rather their reformation. For as Felons being in prison, that see the Judge come, and themselves arraigned, must needs iudge that they are not long to live: even so the people of the old world, seeing the Arke a preparing, might have easily perceived that their destruction was not farre off. Hee gaue them an hundred and twenty yeares repentance (for so long the Arke was a making) they not knowing of any one yeare: Yet they repented not: wherefore God overthrew them inevitably.

The second Obseruation,
from Genesis the ninth to
Genesis the twelfth.

Parishioner.

THE second Obseruation comprehends the building of *Babell*: in which was dispersed over the earth

earth, the posteritie of Noah : tell me the manner of it.

Past. When as the people were increased mightily, and were all together of one language : they, in the pride of their hearts, and strength of their body, enterprised to build a citie and a towre, whose top should reach unto heaven : preventing (as they said) their dispersion : But it was in vaine, because the power of God was set against them. The place was called Babell, in the Land of Shinar, which was afterward called Babilon, and signified confusion : according to that which did happen by the confusion of their languages 130. yeares after the flood. Nimrod was their ruler : He oppressed them sore, and in regard of his tyranny, there rose a proverbe of him, to wit ; The mighty hunter. He was the first hunter.

Par. Why did God withstand their building with the confusion of their languages, and not some other way ?

Past.

Gen. 11. 1.
to 10. 10. 9.

Past. It was to great purpose: for hereby God seuered and separated them farre and wide in the world, by the variety of their tongues and languages, after this manner. Noah had three sonnes; Sem, Cham, and Iaphet. Sem and his posteritie dwelt in Siria, in Caldea, and in Persia, being the East part of the world: whence came the Syrians, the Aramites, Chaldeans, and the Persians.

Cham with his seede, went into Canaan, being the South part of the world: of whom came the Cananites, the Egyptians, Ethiopians and the Arabians.

Iaphet went with his seede into the Westerne and Northerne parts of the world: of whom came the Greekes, the Medes, the Simbrians, the Germanes, the Scythians, the Turkes, and the Thiatirians.

Par. Into how many languages, or companies were they diuided?

Past. Heber was a rare man, a double Henoch: hee was two seauens

seuens from the creation. The Hebrew tongue remained in him, whence he had his name, which enlarged his glory. In his time Babel was built by the curse of Cham: thence they were scattered, ouer the world into 70. companies according to that number of languages: But afterwards they were in bondage 70. years, in that place: at this building their ages were again halfed the third time.

Par. What say you concerning the first particular, mentioned in the third Observation?

Past. There be other ten holy fathers, wherein God beginneth to reneue his Church, and to multiply it: ouer whom his Majesty was very carefull and prouident when Christ should come, as of a peculiar people: which fathers are set down in their order, whose stories are dispersed ouer the booke of God. The particulars thereof haue reference, coherence, & analogie, to many other stories and particular matters, wherof I haue spoken sufficiently
in

Gen. 11.

in another booke heretofore. I
haue set downe their names one-
ly, because you may reade their
particular *Origines*.

Sem.	Peleg.
Arphaxad.	Sarug.
Sale.	Nahor.
Heber.	Terah.
Regue.	Abraham.

The second particular in the
third Observation, concerning
Gods promise to
Abraham.

Parishioner.

V Hat say you concerning
the promise which God
made to Abraham?

Past, God called to Abraham
when he was in Chaldaea or Me-
sopotamia his native countrey,
when he was 75. yeares old, 423.
yeares after the flood, (at which
time Terah Abrahams father di-
ed, being 205. yeares old, at
Haran)

Gen. 11.

32.

12. 4.

Haran) whence Abraham and Sarah his wife, went immediately after to Canaan, the land of promise, as the Lord commanded him.

Par. Declare vnto me the manner of the calling?

Past. The God of glory appeared vnto Abraham, and said, Get thee out of thy country, and from thy kindred, and from thy fathers house, vnto the land which I will shew thee.

Exo. 12. 1.

Par. Why did God command him to forsake his Country, his kindred, and his inheritance, and not name the place he should goe to?

Past. Thereby to declare that his Maiestie had otherwise determined concerning Abraham: in regard whereof, his Countrey, his kindred, and whatsoever else he had, was nothing to be accounted: and withall almighty God did therein teach all nations the obedience that is due vnto his voyce and calling, and the faith that euery man should hold of better things, then
If those

those which they are willing to forsake.

Gen. 12.

4

Acts 7.

Par. How will you reconcile *Moses* and *Stephen*? the one saith that *Abraham* went from *Haran* to *Canaan*, when God called him, the other saith, that hee went from *Charran*.

Past. The one and the other calleth the place *Charran*, and so they vnderstand it: but the *Latine* vulgar edition calls the one *Haran*, which is not in the originall.

Par. Now declare vnto me the promise that God made to *Abraham*?

Past. The words are these: I will make of thee a great Nation, and will blesse thee, and make thy name great, and thou shalt be a blessing: in which words God promiseth *Abraham* two great rewards, or speciall gifts. One was that he should haue a sonne, who should rise to be a mighty people, or nation, ouer whom God would haue a speciall eye, about all other nations.

Par.

Par. What was the other promise, or blessing?

Past. It was, that in his seed all nations of the earth should be blessed: in which words was Christ Jesus the Messiah closely and secretly promised.

The third Particular.

Par. Declare briefly the story of Sodom's burning?

Past. After the Lord had bene with Abraham to renew the promise unto him, concerning a Sonne, his Majesty imparts unto him the desolation and destruction hanging ouer Sodom and Gomorrah, because of their sinnes. Whereupon Abraham being moued with pity intreateth the Lord for them; whose request was heard, vpon condition, that if there were found ten righteous, he would not destroy the wicked for their sakes: which ten not being found the fire came
¶ 2 downe

downe from heauen, and destroyed all sauing Lot, his wife and two daughters.

Par. Why did God impart the destruction of these wicked men to him? might not he haue done it without his priuity?

Gen. 18.
18. 19.

Past. Yea, God might haue done then as now, what he would and without the knowledge of any, sauing that Abraham was to be a great Nation, and I know him, saith the Lord, that he will command his household, that they keepe the way of the Lord to doe righteousness.

Gen. 18.
1. 2.

Par. What is meant by this that is said. The Lord appeared to Abraham, and in the next verse, Behold three men appeared vnto him as he sat in his Tent?

Past. Therein was declared the singularity and plurality of persons in the Deity, one in thre, and thre in one: which the holy man Abraham manifested by their entertainment. For it is said he saw thre, but he reuerenced and worshipped one.

Par.

Par. How came it to passe that Lot (hauing had such speciall fauour) committed incest with his owne daughters? a double sin doubly performed?

Past. Almighty God in the vprightnesse of his iustice, gaue him and his daughters into their owne wils, or rather into reprobate mindes, to worke such vncleannesse of the flesh: shewing thereby how greatly he had sinned by infidelity, when he forsake the citie Zoar, which God had granted him, for feare of the fire which was round about him, but nothing neare to hurt him, and would rather depend and relee vpon his owne wils and prouision.

The fourth Particular.

Par. Rehearse briefly the story of Isaac?

Past. This Isaac is he of whom the promise was made, to
¶ 3 Abraham

Gen. 21.
1.

Abraham his father in the chapters going before, who should multiply in number as the sand at the shore of the Sea, and as the Starres in heauen; out of whose seede also Christ should be expected for. The manner of his conception, and birth, was so admirable, as did in some sort foretell and p̄figure Christ. For it is said, that he was an hundred yeares old when Isaac was borne; yea, so old was he and his wife, that they had left off to be together as man & wife, which made her to laugh when the matter was moued vnto her: Nevertheless according to the time which the Lord God had foretold, Sarah conceived, and Isaac was born. According to which admirable conception Christ was conceived, and according to which wonderfull birth Christ was borne: both the one and the other were performed duely and substantially, beyond the vse of reason, and beyond the vnderstanding of all men.

Par. What haue we to learn herein? to wit, by the strangenesse of Isaacs conception and birth?

Past. By the conception & birth of Isaac, which was not to be deemed in the vse of reason, all men are diuened from themselves, & as it were to abjure the expostulation with flesh and bloud, when as the Lord hath giuen out his word. For howsoeuer it may seeme vnto the naturall man impossible and incredible, yet to the spirituall man, who hath the eyes of faith fixed on Gods promises, the same things are easie.

Par. It is said that Isaac was circumcised the eight day after he was borne: I would know of you, what was meant by it?

Past. Circumcision was a covenant between God and Abrahams seed. & circumcision was called a covenant, because it signified or was a sacrament of a Covenant & had the promise of grace annexed vnto it. This covenant of circumcision in the particular consideration thereof, hath relation to the

Gen. 17.
10.

Sacrament of Baptisme: by comparison the one doth expound the oither, and by the right vse or nature of both, the latter doth abolish the former.

The first Particular.

Par. Declare first in some sort briefly the storie of Iacob.

Gen. 27.
28.29.

Past. Isaac had two sons, Esau his eldest, and Iacob his yongest. This Iacob hauing gotten the blessing of his father, which by birth-right was due to Esau, he fled away into a strange land for feare of his brother; and hauing nothing but his staffe when he went ouer Iordane, was faine to lye all night in the maine fields: where appeared vnto him a vision of Angels ascending and descending vpon a ladder, and withall hee heard a voyce that said vnto him, I will not leaue thee nor forsake thee, vntill

untill I haue brought my purpose to an end. This Iacob, by the diuine prouidence of God was brought to Haran, where Laban his Uncle dwelt, with whom he continued 21. yeares. In which time hee had gotten twelue Sonnes, and exceeding great store of goods and cattell, and then returned vnto his own land, as the Lord commanded him: and as hee trauelled the Lord appeared vnto him againe after another sort, to his comfort. When he came safe to his owne land, immediately he built an Altar for the seruite of the Lord.

Par. Declare vnto me what is to be obserued in his twelue Sons?

Past. You shal see in these twelue holy Fathers, descending of Iacob, the performance of Gods promises made vnto Abraham: for in them hee reneweth his Church, stablisheth the same, and beautifieth it with diuine ceremonies, Sacrifices, and Sacraments, to be solemnized untill

**promised Messiah. Reade their
stories in Gen. 49.**

**Par. Declare them by their names.
Past.**

- | | | |
|----|---|------------|
| 1 | [| Ruben. |
| 2 | | Simeon. |
| 3 | | Leui. |
| 4 | | Judah. |
| 5 | | Dan. |
| 6 | } | Nepthalie. |
| 7 | | Gad. |
| 8 | | Asher. |
| 9 | | Isachar. |
| 10 | | Zabulon. |
| 11 | | Ioseph. |
| 12 | [| Benjamin. |

The sixt Particular.

**Par. Declare vnto me the story
of Ioseph?**

**Gen. 37.
and 39.**

**Past. Iacob loued Ioseph his
youngest sonne exceeding tender-
ly: wherefore his brethren ha-
ted him, and deuised to haue
starued him in a pit: but when
they saw Carriers passing by,
they**

they tooke him vp againe out of the pit and sold him vnto them, who brought him to Egypt: where, in short time he grew in such fauour with the King, as that he was made Lord and gouernour ouer all the land of Egypt. By meanes whereof, Iacob his father and his brethren came and dwelt in Goshen, being the best place of the land, because of the exceeding great famine that was in all the world.

Par. What are we to learne out of this historie of Ioseph and his brethren?

Past. We are first to obserue the unnaturall affection of Iosephs brethren, in hating of him when he had done them no hurt at all.

Secondly, we are to obserue their extreame cruelty in selling their brothers life as a beast, or at least as a bondslau.

Thirdly, their wonderfull disobedience, and vncutifull affection towards their old father.

Par. What speciall profit are we to draw out of these their villanies?

Past.

Past. Hereby is made cleere vnto vs the maruallous wisdom, the secret prouidence and exceeding mercies of God, euen in these most vile and bloudy actions of theirs. For by this means Ioseph was made a prouider for them and their father, in the time of famine: Thus God draweth good things out of the wicked actions of vngodly men, thereby to discomfort the vngodly, and to comfort the godly.

Par. Was Ioseph raised by the King of Egypt, in respect of his learning, in respect of his Chiuallrie, or in respect of any naturall matter that was extraordinary in him?

Past. Ioseph was the yongest of all his brethren, and a man of small or no report: but the Lord was with Ioseph and shewed him mercy, and got him fauour in the sight of his Master. Insomuch that Pharaoh the King, said of him, can we finde such a man as this in whom the spirit of God is? There is no man of vnderstanding or wisdom like him.

Gen. 41.
38.

The

The 7. Particular in the
third Obseruation.

Par. Where died Ioseph?

Past. After he had ruled most
renownedly, 80. yeares in E-
gypt, when hee was an hundred
and tenne yeares old, he dyed in
Egypt, where he was honoura-
bly buried.

Gen. 41.
46 & 50. 22.

Par. Why did hee so specially
charge his brethren to carry his
bones from Egypt? Is there in the
Iudgement of the faithfull any place
better then other for buriall, or for
the resurrection?

Exod. 13-
19.

Past. There is no place better
then other for the resurrection:
but it was to declare his great
faith in the promise that GOD
made concerning the Land of
Canaan, which his people should
inherit according to the time pre-
fixed, as in plaine words hee vt-
tereth vnto his brethren at his
death, saying; Surely God will vi-
sit you, and will bring you out of
this Land, which hee sware vnto
Abraham,

Abraham, Isaac, and Iacob.

Par. How came it to passe, that there was another King in Egypt called *Pharaoh*?

Past. It cannot be but there were many Kings in Egypt, after the decease of the King that fauoured Ioseph, whyles Israell continued in Egypt. The Emperors of Rome were alwayes called Cæsars, the Kings of Persia were called Artaxerxes, and so the Kings of Egypt were alwayes called Pharaohs.

Par. Why did *Pharaoh* so enuiously and so hatefully deale with Gods people?

Exod. 1. 10

Past. Because he saw that they were like to grow great, and to be mightier then hee. Therefore he said vnto his Nobility, Come, let vs deale wisely, lest when they be multiplied, they ioyne with our enemies.

Par. How did the King preuaile with his policie and deuise against Gods people?

Past. So he preuailed, that by how much he vexed them, and sought

sought by all meanes to diminish them, by so much the more they multiplied, and grew to be a great nation.

The eight Particular, concerning *Moses*.

Par Who were parents to *Moses*?

Past. Amram the *Leuite* was his father, & *Iochebed* the daughter of *Leui* was his mother.

Par. How came hee to be called *Moses*?

Past. Pharaohs daughter found him throwne out neare a riuer in a basket, for the auoyding of her fathers bloudy lawes: then shee took him for her owne, and called him in her Egyptian language *Moses*, signifying according to the Etimologie thereof, deliuered out of the waters. Wherein was the prouidence of God.

Par. How befell it that the Kings daughter should haue the nourishing of him, in the hands of his owne mother?

Past.

Exod. 2.
3. 4.

Past. It cannot be that it was any way imagined or deuised by the Kings Daughter, or by his Parents: but it was the diuine prouidence of God that the Mother should throw him there, and that the Lady should come there to bathe her selfe, euen at that time, and at no time else. And it was the prouidence of God, that his owne sister should be there to deliuer the childe to be nourished by his owne Mother at the Kings Daughters commande-ment.

Par. How long continued *Moses* vnder this Ladies gouernment, and in the Kings house?

Past. Untill he was full forty years old.

Par. Why did he depart from the Kings daughter, and from the Kings house, being farre more royally maintained then any of his Nation, was it not a tempting of God?

Past. He being a godly man was often vexed with their pꝛophane-nesse, and heathennish impietie: there

therefore he departed from them, and refused to be called Pharaohs daughters sonne, choosing rather to suffer aduersitie with the children of God, then to enjoy the pleasures of sinne for a season.

Par. How did Moses preuaile in so great a message, with so great a King, and himselfe being a meane man?

Past. He must needs preuaile exceeding well, because the hand of almighty God was with him: as appeared by the signes and wonders that he wrought vpon Pharaoh, and vpon his people, by the plagues also that were poured out vpon the beasts of the land.

Par. Why is it said that God hardened the heart of Pharaoh? If God hardened his heart it was no maruel though he would not let the people goe vnder the conduct of Moses, to wander the world hee knew not whither.

Past. God is said to harden the heart of Pharaoh, not because hee did withdraw his graces from him, but because indeed God did not

Heb. 11.
25. 26.

Exod. 7.
8. 9. 10.

not giue grace vnto him, by the which he might be qualified in heart, and obedient in spirit vnto the will of so great a Commander. And after this manner the hearts of all the reprobates are set and inueigled against God, and against his people, & therein they are authors of their owne deaths.

The first Particular.

Parishinner.

Exod. 12.

WHat was the Pascouer?
 Past. It was a Lambe, that indeed was killed and eaten ceremonially by the people of Israel, onely at the commandment of the Lord, the night before they went out of Egypt, and which was to be continued vntill Christ, who was the true substance thereof. This hath reference, analogie, and coherence in many particulars with the Sacrament which our Saviour Christ did institute the night before

foze his death : and thereby you shall see how the one expounds the other : and how the latter doth expound the former.

The second Particular, concerning the miraculous departure of *Israell* out of *Egypt*.

Par. Declare vnto me the manner of it briefly:

Past. *Iacob* the father of the twelue *Patriarches*, came into *Egypt* by reason of famine, (when as his owne sonne *Ioseph* ruled the land vnder *Pharaoh*) and brought with him onely 70. persons : but 215. yeares after, when they went out of *Egypt*, they were in number *Ar* hundred thousand men on foot, beside women and childzen : & they did as *Moses* commanded them in asking of the *Egyptians* iewels of silver, and iewels of gold, and raiment : and immediately after they had eaten the *Passeouer*, they went

Gen. 47.
4. 11.
46. 6. 27.

Exod. 12.
35. to 39.

Exod. 13.
17. 18.

went their way out of Egypt. And Moses commanded the people to dedicate that day in which they were deliuered from Egypt, for a remembrance, that GOD might be honoured. God guided them in their way towards Canaan, by a cloudy pillar in the day, and by a pillar of fire in the night: not the next way, which was but forty dayes tourney, but by the way of the Wildernesse, which was forty yeares tourney.

Gen. 46. 27
Deut. 10.
22.
Acts 7. 14.

Par. Moses saith in *Genesis*, and in *Deut.* that 70. persons came to Egypt and no more: how comes it to passe that *S. Luke* saith, that there came 75. persons? and how can you reconcile them?

Past. *S. Luke* speaketh not exactly of the time in which they came into Egypt, but rather of the time of Iacobs continuance in Egypt: therefore hee taketh a large scope in his computation, to make by his number of 75. persons, to wit, by reckoning Er and Onan who dyed in Canaan, and Manasses and Ephraim, the sonnes

sonnes of Ioseph, being already in Egypt, with the Patriarch Iacob himselfe: and thus Moses and Luke are reconciled plainly.

Par. How can it be said by Moses, that the people of Israel were but 215. yeares in Egypt, whereas Saint Luke saith, they were 400. yeares there?

Past. The 400. yeares must needes beginne when the seede of Israel was first in affliction vnder Ismael, who at the birth of Isaac was reiectcd and cast out: so it fals out right, and not otherwise.

Par. How can this act of Gods people be allowed or tollerable, to wit, that they should borrow the Egyptians goods, and so carry them away deceitfully?

Past. The people of Israell indeede had tewels of siluer, and tewels of gold, and rayment of the Egyptians, but not as borrowed and lent. For thus said the Lord: I will make this people to be fauoured of the Egyptians, so that when they goe, they shall not
goe

Gene. 15.
13.
Acts 7. 6.

Exod. 3 21
22.

Exod. 11.
2. 3.

goe empty : For euery woman shall aske of her neighbours Iewels of siluer, Iewels of gold, and raiment, and put them on their sonnes and daughters, and so shall you spoyle the Egyptians : Thus the people **I**srael were charged to doe, by Moses their gouernour, and this charge hee receiued from the **L**ord, and they did accordingly. So thus you see plainly, how **G**od disposed of his owne goods, to his owne special people : which was iust in him, and holy obedience in them.

Par. Why did God lead the people as it were round about, and not the next way to Canaan ?

Exod. 13.
17. 18.

Past. **G**od himselfe answereth it thus : because the **P**hilistines being a fierce, and a most sauage cruell people, who would haue spoiled them by wars, & because they might not be discouraged thereby, therefore the **L**ord sent them the farther way about : and withall because in their iourney thozow the wilderness they might see the wonderful works of **G**od,
m i t r a :

miraculously feeding with bread from heauen, with water out of flint stones, and preserving them from the rage of wilde beasts.

The third Particular.

Par. Declare vnto me the story of *Pharaohs* drowning briefly.

Past. When it was tolde the King that all *Israel* was gone out of his land, he was in a great wrath, and therefore he took 600. chosen chariots, and all the chariots of *Egypt* & Captaines, ouer euery one of them, and ouertooke the host of *Israel*, as they were camping by the great Sea. The people of *Israel* being exceedingly afraid at his coming, cryed out vnto the Lord, and murmured against *Moses*: And *Moses* being a faithfull man and valiant, encouraged them, saying; Stand stil, feare not, behold the saluation of the Lord, which he will shew to you this day. For the Egyptians whom ye see this day, yee shall neuer

Exod. 14. 5
&c.

neuer see againe : the Lord shall fight for you, therefore hold your peace. And the Lord said unto Moses; Stretch out thine hand with thy rod vpon the Sea, and diuide it, and let the children of Israell goe on dry ground thorow the middelt thereof. And so Moses did as the Lord commanded him, and the sea ranne together in heapes, or as bankes on both sides, so as the people of Israell went ouer dryshod : and the Egyptians seeing them passe pursued after them, and were all drowned : For at the commandement of the Lord, the Seas returned in the former place.

Par. What shall we learne out of this ?

Past. There are many things well worth the marking, specially three things : First, his diuine prouidence in preventing the slaughter of his people Israel by the Egyptians, who fiercely followed after them.

Secondly, that he useth to tempt and to try his owne people
how

how they will behaue themselves
in dangers.

Thirdly, it did declare the om-
nipotent power of Gods glori-
ous Maiesty, maistring and over-
ruling the raging Seas, hurling
them on heapes this way and
that way, as he would, opening
and shutting, dispersing and ga-
thering together to the preserua-
tion of his holy people, and to
the vtter destruction of the wic-
ked. Wherein is shewed that
how great soeuer the power and
deuises be against the Church or
any part therof, it auails nothing.

The Fourth Particular.

Concerning the 42. standings,
stations, or habitations of the
people Israell, as they trauelled
in forty yeares space towards
Canaan. Which progresse or
journey of theirs serueth very
well to direct a mans memozy, in
all things that were done during
that time : whereof some of them
were

were pleasant, and some displeasing. And also it serueth to put vs in minde of our trauell or peregrination towards the land of the liuing. Some of which standings, stations, or habitations, (being Emphaticall) I will set downe with their deriuations, and what was famously done in euery of them.

Par. What is the first Standing or place of their Habitations?

Exod. 12.
Numb. 33.
1. 2.

Past. The first place where they rested is called Ramases, which signifieth wormes meate: giuing vs to vnderstand, that such is the nature of mankinde; to wit, subiect to corruption and to perishing, that trauel towards the celestial kingdome of heauen: and therefore he that will haue a prosperous progresse, must wholly depend vpon the power of God. Here the people of Israell did eat the Pascheouer, being girded about, hauing staves in their hands, and shooes on their feete, the 15. day of the moneth Abib at euening, which moneth was part of

of April and part of May, according to the computation of the Hebrewes. And it was called the first moneth of the yeare, which pointed vnto the time of the yeare in which Adam fell, and in which Christ should die. This Passeouer had relation to the promised Messiah Jesus Christ, who iust according to this time in which Adam fell, should be sacrificed for the sinnes of those that did expect for him in the flesh by faith. They did eate it being girded about, with slaues in their hands, and hauing shooes on their feet, signifying constancie, and all readinesse to goe forward euen vnto the end, nothing esteeming the oppositions of men, the temptations of the Diuell, neyther yet the rebellion of their owne hearts.

Par. What is the second Station or Standing?

Past. Succoth, which signifieth poore cottages, shewing thereby as is our nature or continuance of body in this life, so is our

habitation, to wit, poore and naught worth in comparison of our eternall habitation. Sixe hundred thousand men besides women and childzen came to this place: of which great multitude none entred into Canaan by reason of vnbeliefe, but Iosua and Caleb. And hereby men are taught that poore and beggarly are all things of this life in comparison of things immortall in the life to come. And withall here is declared that many thousands seem by words and by workes to seeke after the Kingdome of heauen: but very few shall obtaine it and possesse it, thow the want of faith.

Exod. 15.

23.

Num. 33.8

Marah, which signifieth bitterness. It might well be so called, for all the waters were bitter in that place, which made them to murmure against Moses, saying; What shall we drinke? but he cryed vnto the Lord, and the Lord shewed him a tree, which when he had throwne it into the waters, they were sweet.

Par.

Par. What is the sixt place or Station?

Past. Elime, signifieth strong hearts. There God cheareth and comforteth them, wishing them as it were to be strong and of a great courage: for then they were brought from those rivers and wels that were bitter, to this place, where was 12. fountaines of cleare and pleasant waters, which did as it were, point out aforehand, and giue knowledge of 12. Apostles that should giue testimony of Christ. There also were 70. Palme trees, which gaue them to remember, of 70. soules that came to Egypt. After this sort God bleth to refresh and to comfort the weake and wearied in soule.

Par. What is the seauenth place?

Past. Sin, which signifieth thornie. There were thoznes, bzambles and bzpers, according to the signification thereof: thereby shewing that in our pzogresse towards the holy kingdom, there are many oppositions and lets.

Exod. 17.

Rephidim, which signifieth temptations. That place might well be so called, because God did there tempt and proue their faith and patience: for in that place there was no water. There indeede they declared themselves to want both faith and patience: for they contended with Moses, and said, Giue vs water that wee may drinke: And Moses said vnto them why contend you with mee? Wherefore doe you tempt the Lord? And Moses cryed vnto the Lord saying; What shall I doe vnto this people, for they are ready to stone mee? And hee tooke the rod wherewith hee had smitten the riuer, and hee smote also a great rocke, and thence gushed out great streames of pure water in the sight of them all. Thus almighty God bleth to proue & to tempt his people with many miseries, & specially with the want of bread and drinke after plenty of both: shewing hereby that there is no meanes to get supply, but only in Christ, the rocke, from whom
issueth

inueth abundance of all things.

Par. What is the twelfth Habitation or standing?

Past. Mount Sinai, signifying, eueralsting temptation. There the mighty Maieſtie of God shewed his power and glory, with fearefull voices, with sounds not vsuall, with earthquakes smooke & fire: insomuch as that the people not daring to come neare the Mount, he called vnto Moses, to whom he gaue his lawes, written with his owne finger in two tables of stone. After this manner (although not in forme and fashion, yet in effect) most admirably did the Lord deliuer and publish the Gospell vnto the Apostles, to wit, with a rushing or noise, that was extraordinarie, with a mighty whirlewinde, which was not vsuall, and with tongues set as it were with fire.

Par. I pray you tell me yet more largely concerning this Law giuen by God himselfe.

Past. This Law Morall is that which almighty God deliue-

Exo. 19. 20

Rom. 7.
Gal. 4.

Gal. 3. 11.
Rom. 7.7.

red vnto Moses, to the end that he should deliuer the same vnto the people Israell. It compelled obedience, therefore it was called a precept. Euery mans conscience was to yeeld vnto it, therefore it was called truth. It instructed all men, therefore it was called doctrine. As a wife is in subiection to her husband so long as her husband liueth: euen so Israell was to be in subiection vnto this Law, so long as Christ liued. And as an Heire that is Lord of all, while hee is a childe, differeth not much from a seruant, but is vnder Tutors and Gouernors: euen so, Israell, though heires by promise, were vnder the law, as vnder Tutors, vntill Christ came. As Adam, by disobedience became subiect to death: so they by obedience to the Law, became subiect to life, not by the Law but by Christ. As the Estridge seemeth to flye, when indeede shee flyeth not: so righteousness seemeth to come by the Law, when indeede it doth not. And as the
bfe

Use of a Watchman is to giue knowledge of the enemye, so this Law is to giue knowledge of sinne, who is an enemye. We know that a Master teacheth and traineth by children in naturall things, vntill they come to strength and knowledge to liue in the world of themselves: euen so, this Law teacheth and traineth by young and olde in holy duties, vntill they come to full strength in Christ to liue eternally.

Par. What vse was there made of this Law?

Past. Out of this Law was deuised or originally taken, the Iudiciall Law, which is an humane Justice, disposed with good and vnderstanding words, without contrarietie and with the abilitie of the subiect. It enforceth a restraint of sinnes against God: and it commandeth the performance of those duties towards the brethren, which they would haue done to themselves. It appoints directly to euery man his

¶ 5 owne,

Exo. 20. 24

Leuit. 26. 3

2 Kin. 23. 3.

Ier. 32. 13

1 Pet. 2. 13

owne, and his proportionable reward according to Justice and equitie. It was the same in effect as the Law of Nature. Moses ordained many particular Lawes of this qualitie.

1	}	for	}	Apprehensions.
2				Judgements.
3				Executions.

Par. Against whom was this Law Iudicial in force and effect, and how long?

Past. Against the Jewes onely then and thenceforth, whilles they lived in Tents and Tabernacles: and also vnto the captiuitie thereof. It is abrogated from them that liue vnder the Gospell, sauing for the substance and the end. The forme and qualitie remaineth yet in the conscience and discretion of Christian Princes: but so, and after that sort, as the maker thereof may be knowne to loue and feare God, and to desire the eternall good of his Subjects.

Of

Of which,

Tabernacle.

Priests.

Leuites.

Some

did be-

long

to the

Stirring vp of holiness.

Keeping of things in remembrance.

Preseruation of peace.

All these and the rest had their release and discharge vpon the sacrificing of Christ the perpetuall Aaron, according to the order of Melchisedech. As one day taketh away the credit of another, and one straine of Musicke extinguisht the pleasure of another: euen so, the Gospell taketh away the credit of the Law: and the present sight of the glorious substance of Christ, the long delayed blesse of shadowes. Wee are not bound to Ceremonies, as the Jewes were, but to Iesus Christ, who is to be worshipped in spirit and truth. As Mercury by his eloquence subdued men, and reclaimed them from their Barbarisme, and

Orpheus

Orpheus by his Musicke subdued wilde beasts : euen so, Christ Iesus by his glorious Gospell, hath reclaýmed men from the Law, and by his blessed Spirit hath reduced them from sauagenesse vnto his most blessed will and pleasure.

Par. What speciall obseruations must I vse in the reading and vnderstanding of the Naturall, Morall, and Iudiciall Lawes ?

Past. These eight obseruations will very well serue you, by way of interrogations.

- | | | |
|---|---------|----------------------------------|
| 1 | } the { | person of him that gaue it. |
| 2 | | persons to whom it was giuen. |
| 3 | | time when it was giuen. |
| 4 | | place where it was giuen. |
| 5 | | manner how. |
| 6 | | punishments that were inflicted. |
| 7 | | executioners. |
| 8 | | continuance. |

Io batha, the next station, signifieth, a turning away. So it might be

be well called: for there Moses was in danger of his life amongst the people, by the turning away, or rebellion of Corah, Dathan, and Abiram, with other their associates.

Num. 16.

Salmonah, signifieth a shadow, or a portion, or a shadow of a portion. Thereby was plainly shewed to the people of Israel, what proportion or inheritance should be given them by vanquishing the heathenish Canaanites, who inhabited those parts of the world. The people Israel were faine thorough the Kings cruelty, to trauell round about the kingdome of Edom, before they could come againe into their way to Canaan: in which tozney they were exceeding weary, and therefore they did murmur againe at Moses: which made the Lord to plague them with fiery Serpents in that place. But when they repented he eased them; yea, healed them by looking vpon a brazen Serpent. Thence they
went

went to Moab, which signifieth, the Father, shewing thereby that Moab was begotten in Incest by Lot, on his owne daughter: of whom came those wicked Moabites that alwayes persecuted Israell, and fell to Idolatry. They committed whoredome with the daughters of Madian. There Balack hired Balam.

Par. What Law, or what religion had the people of Israell, in those dayes, mentioned in the booke of Leviticus?

Past. They had two lawes, to wit;

Judicall and Ceremoniall	} derived of the Mozaill which was given on mount Sinay.
--------------------------	--

Par. What is the Judicall Law?

Past. The Judicall Law is an humane iustice, derived out of the Mozaill, or diuine Law, disposed with good and understanding words, without contrarieties, and with the ability of the subject. It enforceeth a restraint

restraint of sinnes against God,
and the performance of those
dueties towards the brethren,
which they would haue done to
themselves. It pointeth direct-
ly to euery man his owne, and
proportionably diuideth rewards
according to iustice and equity.
It is the same in effect, as was
the law of nature. Moses ordained
many particulars of this quali-
ty, namely;

for	{	Apprehensions,	{	against the
		Testimonies,		
		Judgements,		
		Executions,		

Jewes onely, then and thence-
forth while the Arke was in
Tents and Tabernacles, and
also vnto the captiuating there-
of. This law is abrogated from
them that liue vnder the Gos-
pel, sauing from the substance and
the end: the forme & fashion ly-
eth yet in the consciences of Chri-
stian Princes: but so, & after that
sort, as the maker thereof may be
known to loue and feare God, and
also to desire the saluation of
his

his Subjects. This law is not fearefull to them that doe well: but to them that doe euill, if he be not a mad man, a childe, or a naturall foole.

Par. What other particular ordinances was there ordained by *Mo-*
ses, out of this Iudiciall Law?

Past. There were very many glorious things, that did properly appertaine vnto *Christ*, celebrated vnder earthly things, and vnder figures: All which celebrations and ceremonies, had their discharge, and end vpon the Sacrificing of *Christ*. As one day takes away the credit of another: euen so the Gospell takes away the credit of this Law, and the present sight of the glorious substance of *Christ*, the long delaying vse of shadowes. We are not bound to ceremonies, as the *Jewes* were, but to *Iesus Christ*, who is to be worshipped at all times, and in all places, according to spirit and truth.

Par. What speciall inuention haue

haue you for the reading and vnderstanding of this Iudiciall Law?

Past. These eight obseruations will very well serue for that purpose, if they be vsed by way of interrogation.

- | | | |
|---|---------|--------------------------------|
| 1 | } The { | [person of him that gaue it. |
| 2 | | persons to whom it was giuen. |
| 3 | | place where it was giuen. |
| 4 | | manner how it was giuen. |
| 5 | | punishments for euery offence. |
| 6 | | executioners of this Law. |
| 7 | | time when the Law was giuen. |
| 8 | | [continuance of it. |

Par. What kinde and sort of Sacrifices were there vsed by this Law, to publish and to prenosificate Christ?

Past. These seauen sorts :
to wit ;

Burnt

1	Burnt	} offering	is so called, because it was burnt.
2	Meat		was an oblation of diuers kinde of bread.
3	Peace		takes the name of peace from the Hebrews.
4	Sinne		had relation to the sin of the Priests, and not the sinne of the people.
> A			
5	Trespas		was for sinnes committed of ignorance.
6	Drinke		when men willingly vowed.
7	Vow	was when men did curse themselves, if they did not this or that.	

was an oblation of diuers kindes of bread. takes the name of peace from the Hebrews. had relation to the sin of the Priests, and not the sinne of the people. was for sinnes committed of ignorance. when men willingly vowed. was when men did curse themselves, if they did not this or that.

Par. Now I pray you deliuer something vnto me, concerning the ceremoniall Law that you spake of, contained also in this booke of Leuiticus?

Past. The Ceremoniall Law consisteth of diuers rites, Sacrifices, and Sacraments, which were

were nothing else indeede but
signes. shadowes, and shewes of
Christ, for to come in the ful-
nesse of time. As an Anker fast-
ned to the earth, keepeth a Ship
safe in the middest of waues and
billowes of raging seas, vntill
the storme be past, and that it
may arriue into a wished hau-
en: euen so these Ceremonies staide
and fastned on the promises of
God, concerning Christs death,
and the benefit thereof, kept
the faithfull Jewes in comfort
and hope, vntill they arriued in-
to the hau- of heavenly happi-
nesse. As a good sonne in all his
troubles, affianceth his repose in
his father: as a staffe supporteth
a traualer in his dangerous
wayes: and as pillars support
earthly buildings: euen so these
Jewes, by faithfull obseruati-
ons and ministration of these
Ceremonies were maintained,
supported and defended vnto e-
uerlasting ioyes through Christ.
As the blood of a Lambe doth
appease the rage of a cruell
Lyon

Lyons: so these Ceremonies, wherein was shedding and offering of blood, did signify the blood of Jesus Christ, which should be shed to appease the rage and wrath of almighty God. We reade that nothing can bruise the Adamant, but the warme blood of a Goat: even so in the holy Scriptures, we finde, though no Ceremony could bruise Belials hands, yet the blood of Jesus Christ hath bruised, and burst them into pæces. These Ceremonies were solemnised by the ten fathers before the Flood, by the ten fathers after the Flood, and by the twelve Patriarches succeeding them.

Par. What particular observation shall I make for the better vnderstanding of this Ceremoniall Law?

Past. There are diuers necessary observations: but specially these fixe, which by way of interrogation you must finde out.

1	The	Tabernacle.
2		Feast dayes.
3		Sacrifices.
4		Sacraments.
5		Sacrificers.
6		Sabaoth.

Par. Tell me first of all, what the Tabernacle was?

Past. The Tabernacle was a place principally dedicated for religion, whiles they were in the wilderness, traueilling towards Canaan. It was made by the Lords commandement, of brasse, of siluer, and of gold, as an whole entire worke, or one thing to containe diuers things, but parted with vales into three roomes.

Par. What was the first roome of the Tabernacle?

Past. The first roome was Southward, containing an Altar of earth, whereon burnt-offerings were made by the people themselves, and also by the priests, on the Sabaoth day, and on feast dayes.

Par.

Par. What was the second room of the Tabernacle?

Past. It stood Northward, it was called holy, and it was made and framed with *Sethim* wood, and couered with gold, that it might not rot, and that the priests might burne incense thereon, both morning and evening. There was the table of gold whereon was set the shew bread, which was not lawfull for any man to eat, but for the priests, when it was stale: and they were to supply it with new, against euery Sabaoth. In this room were set diuers instruments which were for the seruice, and dedication of the Temple.

Par. What was the third room or part of the Tabernacle?

Past. The third part of the Tabernacle was Westward, called the holiest of all, made of *Sethim* wood, but couered within and without with fine gold. In this room was the Arke of the couenant, which represented God himselfe. Therein were
the

the two Tables of the law, the golden pot, Arons rod, and the Mercy seat, couered with Cherubins, and shadowing the Arke. This most excellent workmanship of the Almighty, with the Arke and all the appurtenances, continued amongst the people of Israell, vntill the death of Eli the high priest: at which time the Arke was taken by the Philistines in a great battell, and it continued as a pilgrime, tossed to and fro in priuate mens houses, vntill the death of Saul the king, then king Dauid (being moued with the zeale of God, and being grieued that the Arke of his Majesty was so exiled and banished) toynd with the Leuites, the priests, and Nobles of the land, to fetch it to Ierusalem.

Par. Now I would heare what is conuenient, concerning feast dayes which you spake of?

Past. There were diuers feasts vsed in the ministrations of the law, especially these five.

The

The feast of { Easter.
Pentecost.
Trumpets.
Tabernacles.
New Moone.

Par. Tell me briefly, concerning the feast of Easter?

Past. Easter was one of the great sollemne feast dayes, in the which all the people of Israell were commanded to come vnto Ierusalem, wheresoeuer they inhabited ouer the world; that then and there they might eate the Passeouer, in the commemoration of their deliuerance out of Egypt, and also in expectation of the holy Messiah which was for to come: who in Ierusalem according to that time should be the true Passeouer, or Pascall lambe offered vpon the crosse.

Par. What was the feast of pentecost?

Past. The feast of Pentecost, or Whitsontide, was another such like feast, or holy assembly, full

full thirtie dayes after Easter, thereby to continue the remembrance of that time in which God gaue them the two Tables of stone written with his owne hand, and also to haue relation by a spirituall expectation, to the abundant graces of God in Christ, which shortly after his Ascension was to be sent downe vpon his Apostles, in signe of clouen tongues.

Par. Set me downe I pray you the feast of Tabernacles.

Past. It was a feast of seauen dayes continuance, which was solemnized for to put the people in remembrance of their estate, when they were in bondage vnder Pharaos, and when afterwards they were in the wildernesse without house or habitation full fortie yeares: that thereby they might be taught to endure with the greater patience, in the consideration of their better and more continuing habitation which in time to come they should haue in Canaan, and
H after

afterwards in the holy kingdome of heauen.

Par. There remaineth yet one more of the feasts, which you named, to wit, the feast of new Moones?

Past. The feast of new Moons, was the beginning of euery month, in which the people were bound to offer burnt offerings vnto the Lord.

Par. You spake vnto me of Sacrifices: I pray you tell me somewhat thereof, and how many kindes or sorts there be?

Past. Sacrifices were of sundry sorts or kindes, especially foure.

The first kinde was a burnt Sacrifice or oblation, which was offered by the common people, vpon the Altar, as they would, and as they were able.

The second kinde of Sacrifice was that, which the priests onely offered for the sinnes of the people, according as euery man was able: after this manner, for the gouernours they offered a Goat.

The

The third, for the peace they offered a peace of Turtle doves, or two young Pigeons.

The fourth, for other of lesse ability, the tenth part of an Ephah.

Par. What was the third kinde of Sacrifice?

Past. The third kinde for sanctification or consecration of the priests, was of three sorts.

1	}	a	}	Calf.
2				Ramme.
3				red Cow.

Par. What was the fourth kinde of Sacrifice?

Past. The fourth kinde was a Sacrifice or oblation of reconciliation, or of attonement, which the high priest offered for himselfe (when he appeared before God in the holy place) vnder these speciall kindes, to wit;

1 A young Cow.

2 A Bullocke.

3 Two hee Goates.

4 Aaron was to cast lots which of these two hee Goats were to be offered and which should escape.

¶ 2

Par.

The fourth Observation,

Par. You spake of Sacraments: tell mee I pray you how many Sacraments there be, the difference betwixt the old and the new, and how I may know the difference betwixt a Sacrament and a Sacrifice?

Past. Sacraments in the time of the Law, as in the time of the Gospel, were in number two:

Circumcision,
and Paschal } before Christ.
Lambe,

Baptisme &
the Lords } after Christ.
Supper.

Par. Now declare the difference betwixt the old Sacrament and the New?

Past. The old did promise Christ for to come, the new both performe him already come. Again, the old were but figures, shadowes, and relations of things to come: The new are the very same indeede, the most perfect and most substantiall matter.

Par.

Par. What difference is there betwixt a Sacrament and a Sacrifice?

Past. In Sacrifices men offer and giue vnto **GOD**: in Sacraments **GOD** offers and giues vnto men.

Par. Declare vnto me the sixt particular, *to wit*, of Sacrificers, who they were, and what else is fit to be learned therein?

Past. Sacrificers were the priests, as was Aaron and his sonnes. They were men seperated, and segregated, from ill and prophane vles, to the seruice of the liuing **GOD**, appointed at the Altar, by praying, by praising, and by sacrificing for themselves, and for the people, in and about the Tabernacle whiles it was in vse, and afterwards in the temple of Salomon.

Par. What is the seauenth and last particular, *to wit*, the Sabbath?

Past. The Sabbath signifieth according to the derivation thereof, rest, peace, and quietnesse.

It was precisely kept thorough out all generations amongst the people of Israel, upon diuers and sundry expresse commandements, so as neither man nor beast might be seene doing any bodily labour therein: which outward rest had relation and reference to the inward affections of the Soule, wrought by the spirit resting from sinne, and all vprophanenesse. Therein also was an absolute representation of heauenly rest, and peace of soule and of body, in the life to come. They might not gather Manna on the Sabaoth day, though it came from heauen miraculously, for the nourishment of their hungry bodies; because they might be occupied in a more speciall businesse, to wit, in gathering spirituall Manna, a foode for their soules. The Lord of the Sabaoth hauehsafed to dignifie the Sabaoth with his owne personall presence, and to make it a signe, or pledge of warrantise betwixt his people and himselfe. And this
was

was published first by God himselfe; secondly, by Moses; thirdly, by Jesus Christ; and fourthly, by the Church. This ceremoniall Sabaoth did properly point out a time publike for the ministration of the Law: which immediate Sabaoths instituted by Moses are of diuers sorts; A Sabaoth of yeares, to wit, euery seauenth yeare, in which the Israelites might not till nor sow. There was a Sabaoth euery fift yeare, in which was proclaimed a generall freedome, which yeare was called a yeare of Iubile. The Noëmian is seauen months. There is another externall and immediate Sabaoth, to wit, the Sunday or Lords day, which God appointed to his Church. There is also a spirituall Sabaoth, to wit, an holy rest from sin, which only appertainsto the elect such as of whom S. Paul speaks, who liue not after the flesh, but after the spirit: these shal enter the celestiaall Sabaoth, which is that most pure and perfect Sabaoth,

B 4 which

which was begun in the old Ceremoniall Law, continued in the new Law, and which shall be accomplished in the kingdome of heauen.

Par. What vse or profit haue we by the Iudiciall and Ceremoniall lawes?

Past. The vse and profit is twofold: one is an humbling of all sorts at the feet of God. For when our sinnes are gathered together, as it were on an heape, and the entrance into our owne vnablenesse to make a kinde of satisfaction, it must needs strike a feare and a confusion into our hearts, and thereby prostrate vs befoze God. The other is the simple submission, and yeelding vp of all the functions and offices of soule and body: which is vnpossible for man to doe, because the soule doth consist of a minde, and of affections, and the minde doth consist of vnderstanding, iudgement, and memory: all which are decated, and to no purpose for the worke of our redemp-

redemption. Yea, all the members of mans body, and all the parts thereof, which should be employ'd in his holy worshipping, doe easily and plainly bewray their stubbornesse, negligence, and contempt.

Par. What is the sum, or principall matter in the booke of *Numbers*? besides the numbring of the people, which maketh the booke called *Numbers*?

Past. Moses therein setteth down diuers *Laws*.

some for the	{	Nazarits.	}	some against	{	fornication.
		People.				sedition.
		Leuites.				ignorance.
		Priests.				incredulity.
		Sabaoth.				murmuring.
		Sanctuary.)				

The fift Particular, concerning *Iosua*.

Par. Now I desire to know, who wrote the booke of *Iosua*?

Q 5

Past.

Iosua
10. 16.

11. 12.

24. 29. 30.

Past. Iosua or Iesus the sonne of Nun carrieth the title of this Booke, because he and Eliazar did penne the same. He was a most feruent follower of the faith: therefore by faith most admirable he slew mighty Kings, euen one and thirtie in number, and deuised their dwellings and their lands by lots, amongst the people of Israel, according to the word of the Lord, many hundred yeares before. He resembled Iesus Christ the ouer-ruling and euermlasting Conquerour. He was thre and fifty yeares old before he came from Egypt, he ruled seauenteene yeares, he died when he was one hundred and tenne yeares old, and was buried in mount Ephraim, which was his owne limitation, border or lot.

Par. What speciall matter haue I to marke therein?

Past. The booke deuises it selfe by chapters, after this manner, in regard of the matter.

From

From Chapter the	1	6	13	20	24
	6	13	20	24	
to chapter the					
comprehending					

Iosua his story,
the story of
the Spies, the
story of Ior-
dan, Circum-
cision, and
Passeeouer.

the story of
the Gibeo-
nites, Sacri-
ledge, the
sacking of
Cities, and
killing of
Kings.

Cities of re-
fuge, the Le-
uites porti-
on, Manasses
tribe, Iosua
his zeale.

Israel haue
now rest,
Ruben, Gad,
and Manaf-
ses, are sent
to their in-
heritances :
Iosua ex-
horts the
people, and
dieth.

The

The sixt Particular, concerning the booke of *Iudges*.

Past. This booke, according to the *Greeke* and *Latines*, is called *Iudicum*, because indeede the matter principall is concerning the government of Gods people vnder *Judges*, from the death of *Iosua* vnto *Hely* the high priest, about 299 yeares: and *Samuel* wrote it.

Par. Declare vnto me the *Iudges* in their order, and by their names?

Past. As I haue set them down: so haue you neede to be perfect in their particular stories.

Othoniel, of the tribe of *Iudah*, who gaue them rest 40. yeares.

Ehud of the tribe of *Beniamin*, who gaue them rest 18. yeares.

Deborah and *Barack* of the tribe of *Ephraim*, who reigned 40. yeares.

Gedeon of the tribe of *Ephraim*, who slew his brethren & was slaine himselfe, ruled 40. yeares.

Abimelech

Abimelech of Isachars tribe, 23. yeares.

Tola of Manasses tribe, 22. yeares.

Iair of Ephraim, 16. yeares.

Iepthe and Abeslan of Iudah, 7. yeares.

Eglon of the tribe of Zabulon, who ruled 10. yeares.

Abden of the tribe of Manasses, who ruled 8. yeares.

Samplon of the tribe of Dan, who ruled 20. yeares.

Hely of the tribe of Leui, who ruled 40. yeares.

These Judges continued in Roye 450. yeares, reckoning withall the yeares of the oppressors.

Par. Who were the oppressors?

Past. These they were by their names, and by their succession.

Philistines,
Canaanites,
Sidonians,
Hevites,
Chusan,

} under whom Israell
were in bondage 8.
yeares.

Eglon

Eglon King of Moab, under whom they lived in bondage 18. yeares.

Iabine } King of Canaan vexed
and } them 20. yeares.
Sisera }

Madianites vexed them 7. yeares.

Amalekites, & they of the East, with their Captaines Oreb and Zeb.

Zeba }
and } Kings of Madian.
Zalmana }

Philistines, who vexed them 18. yeares.

Ammonites, who vexed them 40. yeares.

Par. Who wrote the Booke of Ruth?

Past. Samuell the Prophet is said to write this Booke, because the Hebrewes doe reckon it and the Booke of Iudges as one: for Ruth lived when Deborah ruled Israel.

Par. What was this woman, of what Nation or kindred?

Past. Shee was a Moabitish woman, naturally descended from

from Lot, who committed incest with his two daughters.

Par. Why then is *Ruth* here reckoned and accounted, sithence she came of such an incestuous wicked man?

Past. Shee is set forth in holy Scripture, and the Booke entituled by her name, to the open view of the world, that the Jewes might see the calling of the Gentiles, by *Jesus Christ* to salvation: for he lineally descended of *Ruth*, who was a Gentile. Therein God the Father declared that hee receiued poore sinners into fauour, by reuealing of the Gospell vnto them, and by vnting her and other of the Gentiles into the stocke and linage of Abraham.

Par. What is the matter contained therein?

Past. It containes a piece of *Dauids* genealogie, which by the *Euangelists* is translated into the genealogie of *Christ*: that thereby men might know Gods predestinate decre, for the saluation
tion

tion of penitent sinners by Christ, who long after should be bozne of sinners.

The seauenth Particular, concerning *Samuell*, in the fourth Observation.

Par. Declare vnto me I pray you, in brieve answeres, concerning the Booke of *Samuel*, and the Booke of the Kings.

Past. According to the Latines there are foure Bookes, to wit, two entituled the Bookes of Samuel, and two entituled the Bookes of Kings: all which foure according to the Hebrew, are only two, reckoning both the bookes of Samuel for the one, and both the Bookes of the Kings for the other. The Writers thereof (seuerally a piece or a portion) were Samuel, Nathan, Gad, Ahiah the Shilonite, Iddo the Seer, as may appeare by these words; The acts of Dauid are they not written

written in the Booke of Samuel the Seer, in the Booke of Nathan the Prophet, and in the Booke of Gad the Seer ?

Par. What was this *Samuel* ?

Past. He was the sonne of Elkanah an Ephraimite, whom Hannah his Mother obtayned at the Lords hands, by prayer, when she was in reproof amongst all Israell by reason of her barrennesse. She dedicated him to the service of GOD in the Temple, who proved a most faithful and a most constant Prophet of the Lord under King Saul.

Par. What doth the first Booke of *Samuel* containe ?

Past. It principally containes the story of King Saul.

Par. What doth the second booke of *Samuel* containe ?

Past. It containeth principally the story of King David.

The

The eight Particular, concerning Saul.

Par. These three Kings, to wit, *Saul, David and Salomon*, who by succession held the famous and renowned kingdome of the Hebrewes, when it was yet whole and entire, I would pray you to set mee downe their stories particularly.

Past. It is true: these kings in their time, were the most renowned of any that ever followed after them, and they were the first that ever was over the people of God. Saul was the son of Kish, of the tribe of Benjamin; which was a great prerogative to that tribe, being the least and the last. By seeking of his fathers *Mees* which went astray, hee came by Gods providence unto the place where Samuel the Lords Prophet dwelt. Samuel seeing him, and knowing Gods will concerning him, hee entertained

1 Sam. 9.
10. 11.

tained him amongst the best of the people, and the next day he annointed him King over the people of *Israell*: and because it should not seeme incredible, hee gaue him three speciall tokens, by the which hee should know that the *Lord God* had so appointed: all which tokens came to passe that same day. Samuel hauing also assembled the people, he told them that the *Lord* had appointed them a King, even in his wrath, because they refused to be guided and gouerned by him, and he presented *Saul* before them: at which time they cryed and said, *God saue the King*. And immediately Samuel hauing declared what dutie did belong vnto the King from his subiects, the *Lord* touched the hearts of a band of men, who hereupon followed the King to the wars against *Nahash the Ammonite*, in the behalfe of *Iabesh Gilead* that desired helpe of the *Israelites*. The spirit of the *Lord* came vpon *Saul*, & he was turned
into

into another man, that is to say, hee by the same Spirit became more wise, and more heroically valiant, then hee was before, and in qualities meete for a King.

Par. How came it to passe, that Saul was sent to seeke the Ases? His Father being a man of great reputation and riches, hee had many others no doubt to lend.

Past. It was the diuine and secret prouidence of God, that the Ases went astray, and that Saul should seeke after them, whereby he might be brought as it were by the hand, vnto the place where Samuel was, and for that purpose which his holy Maiestie had determined. That which Almighty G D hath done herein, was not to declare vnto men what hee could doe, but what hee would doe, for the better stay of faithfull men vpon his promises and prouidence, and withall to teach all men, that when any matter happeneth to the good of the godly, hee should

should not attribute it to his
owne endeavour or paines, nor
yet to the sayned Gods, as by
fortune and Chance: but even
by a secret diuine rule, bringing
great and mighty things to passe
by weake and small meanes.
And that the very guiding hand
of GOD was in it, appeares
plainly: for God told Samuel, say-
ing; To morrow about this time I
will send thee a man of Benjamin,
named Saul, him shalt thou annoynt
to be gouernour ouer my people Is-
raell.

Par. Why was God displeased
with his people of Israell for asking
a King, sithence they had none?

Past. Almighty God was not
angry with them simply for as-
king a King: but because hee
himselfe had gouerned them,
and guided them alwayes be-
fore, without a King, to wit,
by Patriarches, by Chieftene-
nants, and Iudges: Under
whose government they alwayes
prospered so long as they obey-
ed the Lord in any measure.

And

1 Sam. 8. 4.
5. 6. 7. 8. 9.
to 22.

1 Sam. i.
to ii.

And in that time in which they desired a King, they were governed by Samuel a holy man, and the Prophet of the Lord: they desired a King, even in wantonnesse and pride of heart, and not in regard of any want. Therefore the Lord said to Samuel, Heare the voyce of the people: they haue not cast away thee but they haue cast away mee. As though he had said, thy government was my government, or as I commanded thee: they doe not reiect thee in this, but me, therefore heare them, and tell them what manner of man he shall be vnto them.

Par. Doth God appoint ouer any Nation such kings and rulers as shall tyrannize and deale roughly with their subiects?

Past. When as the people are not thankfull vnto him for a good King, and when they doe not humbly acknowledge the benefit thereof, then hee vsuallie plagueth them with wicked tyrannous Kings.

Par.

Par. How did *Saul* behane himselfe towards God, hauing receiued such a speciall fauour, as to be made a King ouer such a great Nation?

Past. After he had raigned two yeares ouer *Israell*, he did that which was euill in the sight of the Lord, to wit, in offering a burnt offering: which was not lawfull for any to doe saue for the Priests, vpon paine of death. Therefore the Prophet *Samuel* told him plainly from the Lord, that therein hee had done foolishly, and that his kingdome should not continue: and so *Samuel* departed from him in great indignation, for the zeale hee bare to the Lord, and for the loue he bare to the kingdome.

Par. *Saul* as we read was in great distresse, by reason of many thousands of the *Philistines* that were come against his people *Israell*: and they by reason of *Samuels* long tarrying at *Gilgall*, were scattered and fled, saue sixe hundred men that remained with the King. Therefore *Saul* fell to his prayers, and did offer

as

1 Sam. 15.

Leuit. 1.

1 Sam. 13.

12

1 Sam. 13.

as hee said, a burnt Offering vnto the Lord : tell me what offence was this, as the present necessitie required?

Past. Saul in like manner transgressed the voyce of the Lord, in keeping the King of the Amalekites alive, whereas he was commanded to kill him, and in reseruing for Sacrifice, the best of the Oxen, and the best of the Sheepe, which was also directly forbidden. Out of which place I will answere your Demaund or question from the mouth of Samuel the holy Prophet : When thou wast little in thine owne fight, wast not thou made King ouer Israell ? The Lord commanded thee to kill the Amalekites, and to let none remaine : Now thou hast not obeyed the Lords voyce, but hast turned to the prey : wherein thou hast done wickedly in the sight of the Lord. Rebellion is as the same of witchcraft, and transgression is wickednesse and Idolatry. Behold, thou hast cast away the word of the Lord:

Lord: therefore hee hath cast away thee. Hereby you may see that sinne or transgression is not reckoned for the smallnesse or greatness thereof, with God, as it is with men: for many times small sinnes in our sights are great sinnes in Gods sight: and great sinnes in our sight are small in his sight. Men must rule themselves by his word, by his holy Lawes, and not according to god intents, or earthly mens directions.

Par. How did Saul behaue himselfe towards his subiects?

Past. Saul enuied Davids good report and iust desert. When David returned from the slaughter of the Philistines, the women by one consent, and as it were by Gods appoyntment, met David, crying and saying, Saul hath slaine his thousand, and David his tenne thousand: and for this cause ouely Saul was exceeding wroth with David, and euer after sought to kill him: and in
the

1 Sam. 18.

the persecuting of him he slew euery of the Priests that fauoured him, and tooke an oath of all his subjects to betray him. It were too long to particulate his cruelties towards others his poore subjects, whom he should haue defended and maintayned.

Par. What was Sauls end?

Past. The Spirit of God being departed from him, and his owne heart giuen him, hee euer after followed that, euen to the wars of the Philistines, at which time hee desperately slew himselfe.

The ninth Particular, concerning *Dauid*.

Par. Next in order remaineth to speake of *Dauid*.

Past. *Dauid* was of the tribe of Iudah, of the towne of Iesse, bozne in Bethlehem. As it was
said

said of **Jerusalem**, Many excellent things are spoken of thee, O thou **Citie of God**: euen so, many excellent things are spoken of **Dauid**. **Saul** being reiecte of **God** for his sinnes, **Dauid** was annoynted **King** in his roome, by the same **Prophet Samuel**: and the **Spirit of the Lord** came vpon him: insomuch that though he were but a little simple man, yet he slew **Goliath** that defied **Israell**, he slew many of the most mighty **Philistines**, who were enemies to **Saul** and his people. When **Saul** was dead he succeeded in the **Kingdome**, according to the **Lords** ordinance, and ballantly subdued mighty kings that made warre against him. **Dauid** renewed religion & offered to build an house for the **Arke of God**. **Dauid** sinned grievously in **Gods** sight, therefore the **Lord** punished him exceedingly many wayes, and afterward vpon repentance he rescued him into speciall fauour.

1 Sam. 16.

17.

2 Sam. 1. 2.

3. 4. 5. 6. 7.

&c.

Par. *Dauid* being annointed king, and being so valiant in the warres, hauing also the fauour of the people, why did hee runne away and hide himselfe from *Saul*, and why did he not withstand him?

Past. *Dauid* hauing Gods Spirit, knew very well that he might not resist nor rebel against *Saul* the Lords annointed: and though he were to succede him in the kingdome, yet he knew that he was not to enioy it before him, nor to be partner with him: and to auoid the rebellion and disorder of the people, the Lord commanded *Samuel* to annoint him King secretly, lest the people should offer him helpe, and rebellion against *Saul*. And farther, so godly and vpright in heart he was towards the King, that when he most inturiously and fiercely sought to kill him in all lands, yet he would neuer carry a thought to vse bloudy hands against his King, though many times he might haue done it. He was

from *Exod. 12. to 1 King. 5.*

185

was so farre from causing any other to doe it, as that he slew those that brought him word that Saul was dead.

2 Sam. 1.

The tenth Particular, concerning *Salomon*.

Par. Now impart vnto me briefly the story of *Salomon* the third King of *Israel*.

Past. There was neuer the like King before *Salomon*, neither the like shall be after him, for his wisdom and riches. So soone as euer he put foot into the kingdom, he loued the Lord, as the holy Ghost testifieth. Wherefore the Lord appeared vnto him, promising to giue vnto him whatsoeuer he would aske. Of all the glorious things of this life he desired nothing: but he desired wisdom, whereby he might gouerne his people prudently and religiously: wherefore the

1 King. 3.

the Lord gaue him wisdom and riches aboue all men : both which great blessings he principally imployed to the building of a Temple for the Lord at Ierusalem, where his holy Name might be called vpon, in true religion. Hee governed his Kingdome all the dayes of his life quietly and peaceably.

Par. Some calles into question whether *Salomon* were saued or not, because of his sinnes with so many outlandish women.

Past. It is certaine that he sinned therein exceedingly. Yet Almighty God seeing his repentance, in his rich mercies forgave him all, according as he promised his Father *Dauid*, saying; Hee shall build mee an house, and I will stablish the throne of his Kingdome for euer; I will be his Father, and hee shall be my sonne. If hee sinne I will chasten him: but my mercy I will not vtterly take from him.

Par. Seeing that the fourth Ob-
seruation

1 Sam. 7.
13. 14. 15.

seruation doth end at the building of the Temple, declare vnto mee briefly, concerning the same.

Past. Salomon tooke order with Hiram the King of Tyrus, for Cedar trees and Firre trees. He had thirty thousand men, whom hee sent to Libanon by course, ten thousand a moneth: hee had twentie thousand that bare burdens, and fourescore thousand ~~Men~~ in the mountaines: hee had thzee thousand and thzee hundred men that ruled the workmen. The holy Ghost maketh mention that it was built in the 480. yeare after the people of Israell came out of Egypt, and in the fourth yeare of King Salomons reigne.

1 King. 5.

1 Kin. 6. 1.

2 Cro. 4.

It contained thzee roomes, that were specially dedicated. The first roome was called Salomons porch or hall of the Jewes: wherein was an Altar of brasse for burnt offering. Therein was the fire of God continually maintained. There the common people

offered burnt offerings morning and evening, of such things as were brought. There Christ taught: there Peter wrought miracles.

The second part or roome of the Temple, was called Holy, because none might enter into it but the Priests, who were many: and they were distinguished into 24. Orders. In it was an Altar of Gold, whereon was burnt Incense for a sweet sacrifice, morning and evening. There were the golden Candlesticks, and the Lampes burning day and night, there were two golden cups with Frankincense, and that fine and costly baile, which at the death of Christ was rent from the top to the bottome.

The third part or roome was called the Holy of Holiest. In it was the inner house or Oracle, made with Sethim wood and Cedar, couered with gold within and without. Into this place none entered but the high priest:
and

and that but once a yeare, to offer for the sinnes of the people. Whereby was figured the propitiation of Christ once for all. In the midst thereof was the Arke, the two tables of the Law, the pot of Manna, Aarons rod flourishing, the Booke of Deuteronomie, Gods oracles and his answers. Neare thereto was an Ale that did pertaine to the Gentiles, and to all people cleane & uncleane: therfore it was called the court of the Gentiles. There was the treasure for the poore: there the widow offered her mite. There the woman was discharged by Christ, which was taken in adultery.

Par. What difference or oddes, I pray you, was there betweene the Temple and the Tabernacle?

Past. Indeepe if you compare the Tabernacle, the Parts, Roomes, Furniture, and Ordinnances thereof, with the Temple, you shall finde little oddes or difference.

The first part or roome of the Temple and Tabernacle had relation, analogie and reference to the people of the old world before the flood, and thence to the giuing of the Law.

The second part of the Temple and Tabernacle, had reference, analogie and coherence to the Church and Synagogue of the Jewes, with all their lawes and Ceremonies, prefiguring Christ. The which people properly did appertaine vnto God: And the shadowing of the Mercy-seate signified their defence.

The third part or roome of the Temple and Tabernacle, had relation and analogie both to the Jewes and Gentiles which were to be saued, and to be brought by Election and Grace vnto the marriage of the Lambe Christ Jesus: which thing was signified by the throwing downe of the partition wall, and by the renting of the vail. Thus the Temple and the Tabernacle,
being

being one in substance, and three in vse, may well be compared to the holy and blessed Trinitie.

Par. Where was the Temple built?

Past. It is plainly recorded, that this famous building was on mount Moriah, where Adam was created, neare the Garden of Eden where Adam fell, where Isaac was offered, where Sem or Melchisedech dwelt, and ruled with peace and iustice, like the sonne of God. The which place was first called Salem; vpon Isaacs offering Ierisalec, and now Ierusalem.

Par. Declare vnto mee briefly concerning the dedication of the Temple.

Past. King Salomon and all the men of Israell assembled, according to their degrees: and they brought vp the Arke of the Lord from the house of Abinadab, into the Citie of Dauid, which is Zion: and they brought the Taber-

2 Chro. 3.
1.

Gen. 2.

1 King. 8.

Tabernacle of the congregati-
on, and all the holy vessels that
were in the Tabernacle, those
did the Priests and Levites
bring vp. Then hee and the peo-
ple offered vnto the Lord innum-
erably. And a cloud filled the
Lords house : for the glory of
the Lord was there. Toward
the which King Salomon turning
himselſe, and lifting vp his
hands and eyes vnto heauen,
deſired the Lord to dedicate that
place to the honour of his name,
and that it might be to be com-
fort of his people that called vp-
on him in that place. And when
hee had ended his prayer, he ſtood
vp and blessed the people.

The

The first Particular concerning the Kings of Israel and Iudah.

Parishioner.

I Would gladly know the stories of these Kings and their Prophets, in their order ?

Past. First, you must understand, that immediately after the death of King Salomon, the same great and renowned kingdoms of the Hebrewes, was diuided into two parts; according as the Lord had fore-spoken. But after 490. yeares were expired, it was ioyned together againe, according as the holy prophet Ezechiel had fore-told.

Par. Declare vnto me the manner of this diuision or ruine;

Past. Ieroboam, the sonne of Nebat, an Ephradite of Zereda, Salomons seruant (according to the word of the Lord, by the mouth of his Prophet Ahijah the

1 King. 12.

1 King.
11. 12. 13.

Ezec. 37.
16. 17. 18.
19. 20.

1 King. 11.
26 to 40.

the Shilonite) had ten Tribes of Israel, that held and took part with him, that he should be king: who placed his seat and pallace in Samaria, and his kingdome was thenceforth called the kingdome of Israel.

The other part of that famous kingdome Rehoboam the sonne of Salomon possessed; which was the lesser part: for onely two Tribes held with him. His seat was at Jerusalem: and his kingdome was called the kingdome of Iudah. Thus you may see two Kings in one kingdome: which indeede is prodigious.

Par. Now declare vnto mee why the whole kingdome was thus deuided, and so miserably distressed?

Past. I will answer you with Gods owne words. Because they haue forsaken me saith the Lord, and worshipped Astaroth the god of the Zidonians, and Chemosh the god of the Moabites,

bites, and Milcom the god of the Ammonites, and haue not walked in my wayes, to doe right in mine eyes, and for the finnes of Salomon.

Par. How did the one and the other of these kings behaue themselves towards God?

Past. Ieroboam, the king of Israel, thought in his heart and said; If this my people goe by and doe sacrifice in the house of the Lord at Ierusalem, then shall the people turne againe vnto the Lord, and so cleaue vnto Rehoboam the King of Iudah. Whereupon the King tooke counsell, and made two calues of gold: the one hee set by at Bethel, the other at Dan. Whose priests hee made of the lower sort, and basest amongst the people: and he commanded all his subjects to goe thither, and worship them, as their gods. The other part of the kingdome, that held with Rehoboam and dwelt at Ierusalem, did serue the Lord,

1 King.
12.26 to
31.

Lord, and worshipped him according to the religion of their fathers.

Par. Seeing this great and royall kingdome was so diuided, I would know what kings successively raigned in the one and in the other. I pray you therefore distinguish them?

Past. I thinke the knowledge therfore wil be very necessary and very much for your good: Therefore I will lay them downe particularly, as they were diuided (the Kings of Iudah, by themselves, and the Kings of Israel, by themselves) with such prophets, one or more, as liued in their times.

The

The first particular concerning the Kings of Iudah,
at Ierusalem.

Rehoboam was crowned king at Sichem, as heire apparant to Salomon, his father. All the people, with great applaudite and gladnesse, receiued him, desiring onely some mitigation of their taxations which his father had laid vpon them. But he, refusing the counsell of the old graue Councillours, and admitting of young mens Counsell, answered them with words of great cruelty and disdain. Whereupon the people answered with one consent, and with great resolution, what portion haue we in David? We haue no inheritance in the sonne of Ishai: to your tents O Israel: Now see to thy owne house David. Then fled King Rehoboam to Ierusa-

1 King.
12.1 to
25.14.21.
to 31.

Jerusalem. And two tribes onely held with him, to wit, Iuda and Benjamin. The other ten tribes held with Ieroboam and chose him to be their King. The people of Iudah committed wickednesse in the sight of the Lord: they sinned as did their fathers, and there were Sodomites in the land, whose abominations they followed. Therefore in the first yeare of Rehoboams raigne, the King of Egypt came by against the citie Jerusalem, took the treasures of the Lords house, and the Treasures of the Kings house, and caried away all the shields of gold, which Salomon had made. In stead whereof, Rehoboam afterwards made brassen shields. This King was one and forty yeares old, when he began to raigne: he continued seauenteene yeares, he slept with his fathers, and was buried in the house of Dauid.

Par. Was it well done of the subjects

jects so to answer their lawfull king,
and afterwards to rebell as you haue
set downe?

Past. I must needes say that
they did euill in respect of their
owne unfull inclinations, and
rebellious hearts. And yet it is
most certaine that God did ac-
complish his absolute will and
decreé therein, which he had
spoken by his Prophet Ahijah
the Shilonite: as appeares also
by the retrace which the King
made vpon the Lords comman-
dement, that he should not strue
with them.

1 Kin. 12.
15 to 25.

Par. Who was the next King?

Past. Abijah: who liued wic-
kedly in the sight of his subiects,
and his heart was not vpight in
the sight of God. He reigned
three yeares, and died.

1 Kin. 15.
1. 2. to 10.
2 Chr. 13.

Par. Who was the third King?

Past. Asa, his sonne: and he did
that which was right in the sight
of God. For he drove the Sodo-
mites out of the land, and did
put away Idols. So vpight
was

1 Kin 15.
8. to 25.

was he in the execution of iustice, and so zealous in the Lords worke, that he fauoured not his mother, when she was taken with Idolatry. And though all the monuments of Idolatry were not taken away by him (because indeede hee could not) yet his heart was vpight in Gods sight, in respect of his desire and good will. Hee established religion, and brought such things into the house of God, as his father had dedicated to that vse. It happened in his time, that Baasha, King of Israell, came vp against Iudah, and built Ramah, so that none could goe in nor out to Asa their King. Thereupon Asa took great treasures and sent vnto the King of Aram, with speciall request, that he would deliuer him and his people out of the hands of Baasha: whereunto the King of Aram harkned, and sent his captaines, and smote diuers cities in Israell. Whereupon Baasha left Asa, and returned.

returned. Afterwards Asa, being very old, became diseased in his feet: and, when hee had reigned one and forty yeares, he died, and was buried with his fathers.

Par. Who was the fourth King?

Past. Iehosaphat his sonne, who reigned in his stead. In the third yeare of his raigne, he and Ahab King of Israell consented together against the King of Aram, for the winning and recouering againe of Ramoth Gilead: but Iehosaphat would first know the Lords pleasure therein, from the mouth of one of his Prophets. He was three and thirty yeares old when he began to raigne: and reigned two and fifty yeares in the good wayes of Asa his father. He died, and was buried with his fathers.

Par. Who was the fift King?

Past. Iehoram, the sonne of Iehosaphat: who began his raign when he was two and twenty yeares old. He behaved himselfe as the kings of Israell: he married with

1 King. 15.
24. 22.
1 to 55.

1 King.
22. 50.
2 King. 8.
16. 17. to
25.

2 King. 8.

24. 25. 26.

27. 28.

9. 27. 28.

with the daughter of wicked Ahab, and lived as the house of Ahab did. Yet the Lord being mercifull, would not destroy Iudah, for Dauids sake. So Iehoram died, and was buried in the citie of David.

Par. Who was the sixt King?

Past. Ahaziah, the sonne of Iehoram: who succeeded in the kingdom. His mothers name was Athalia, the daughter of Omri King of Israell: and hee also walked in the wayes of Ahab, as did his father; being the rather drawne thereunto through his unlawfull match in marriage. He went with Ioram the sonne of Ahab to warre against Hazael the King of Aram: but Iehu slew him in the pursuite of Iehoram his brother in law. And he was buried in the sepulcher of his father in the citie of David.

Par. Who was the seauenth King?

Past. Iehoash the sonne of Ahaziah. He through the great proude

providence of God, was preserved from Iehu, who slew all his brethren, and from Athalia the mother of Ahaziah; who also slew all the kings seed, because she might raigne over Israell as Quene. But when he was sixe yeeres old, Iehosheba his Nurse (who had kept him secretly) brought him to Iehoiada the priest, who took captaines over hundreds with the guard, and gaue them an order for their places, and what they should doe in the behalfe of the yong heire apparant. And when all things were wel contriued, they brought forth Iehoash and proclaimed him king: and forthwith they slew Athalia the vsurping Quene. Then Iehoiada the priest (being the protector of the king) went and destroyed the house of Baal with the Altars and Images that were in the Land. Which being done, the king was established, and the subjects

2 King. 11

1. to the end.

12. 1. to the end.

subiects were quiet. He did that which was right in the sight of God, as Ichoiada the priest had taught him. For he caused a chest with a hole boored therein to be set nere the Altar: wherein such as would, might cast a piece of silver towards the repairing of the Temple. And in short time there was found over and above the repairing, such store of money, as was sufficient to make bowles of gold, and instruments of silver in great abundance for the Temple. At which time came Hazael the king of Aram with a mighty army against Gath: and intending also to come against Ierusalem, Jehoash the king of Iudah took the hallowed things that his forefathers had prepared for the Temple; and so he departed into his owne Land; where he was slaine by two of his owne servants. And he was buried with his fathers in the city of David, after he had reigned forty yeares in Ierusalem.

Par.

Par. Who was the eight King?

Past. Amaziah, the sonne of Io-
ash, succēded in the kingdome.
This King did behaue himselſe
brighly in the sight of God,
according to all which his father
had done: yet the people did sa-
crifice in the high places. He ſlew
them which had killed his fa-
ther: but not their childzen, ac-
cording to that which was writ-
ten: The fathers shall not be
put to death for the childzen,
nor the childzen for the father:
but every man shall die for his
owne ſinne. Afterwards he
warred with the Edomites, and
ſlew many thousands. And not
being therewith content, he alſo
challenged the King of Iſraell:
who answered him disdainful-
ly. But Amaziah was wilfull,
and would not be quiet. Where-
upon the King of Iſraell, in
open field, tooke Amaziah, brake
downe the wals of Ierusalem,
ſpoiled the Temple, and the
people of their treasure, and
then

2 King.

14. 1. to 21.

then returned to Samaria. Amaziah lived after that warre sixteen peares. There was a conspiracy against him in Ierusalem: whereupon he fled to Lachis, and the conspiratours followed after him, and slew him there, and brought him to be buried at Ierusalem after he had reigned nine and twenty peares.

Par. Who was the ninth King?

2 Kin. 14.
21. 15. 1.
to 8.

Past. Azariah, his sonne, was made King when he was sixteen peares old. He did uprightly in the Lords sight: yet because the high places were not taken away where the people offered sacrifice, the Lord smote him with Leprosie untill his dying day; and Ioathan his sonne governed the kingdome vnder him two and fifty peares, and so dyed.

Par. Who was the tenth King?

2 King. 15.
7. 32 to
the end.

Past. Ioathan, the sonne of Azariah, immediately after his fathers take the kingdome, as lawfull heire. He did uprightly in the Lords sight: but yet he had not

not taken away the high places, whereon they burnt Incense. And then the Lord sent against him and Iudah, Rezin the King of Aram, and Pekah, the sonne of Remeliah King of Israell. And when he had reigned Asteene yeares, he dyed, and was buried with his fathers in Ierusalem.

Par. Who was the cleauenth King?

Past. Ahaz, the sonne of Ioathan, reigned in his stead. He walked in the wayes of the kings of Israell, and made his sonne to goe through fire, after the abominations of the heathen: and he offered burnt incense. Wherefore the Lord rayled the King of Aram, and the King of Israell against him. At which time he called not for Gods assistance, but sent presents vnto the King of Ashur, craving his ayde: whereunto the King of Ashur condescended. He was twenty yeares old, when he began his reign: & he continued 16. yeares

2 King.
16.1 to
the end.

2 King.
16.20.18.
1.2.3.4.10
9.13.10
the end.
19.20.

most irreligiously and prophane-
ly, and so died.

Par. Who was the twelfth King?

Past. Hezekiah, his sonne rai-
ned, and ruled so religiously,
so zealously, and so faithfully, as
that the holy Ghost witnesseth,
none was like him amongst all
the Kings of Iudah, that went
before him: neither were any
such after him. And therefore
the Lord God of heaven was
with him, which made him to
prosper in all things that he
tooke in hand. In his time, even
in the foureteenth yeare of his
raigne, Senacherib the King of
Ashur came against all the strong
citties of Iudah, and tooke them.
Then Hezekiah sent vnto him,
desiring him to take those trea-
sures which he had sent, and to be
at peace with him and his people.
He receiued the treasures, and
yet neuerthelesse most tyzannous-
ly and trecherously he sent Rabsa-
kech with an huge army against
him: who most blasphemously
railed

railed at, & reuiled the King and the Lord God of heauen. Then the King of Iudah and his Nobility went into the house of the Lord, with their cloathes rent, and with teares, to pray vnto the Lord for helpe. Then Esay the Prophet, as being sent from God, comforted them, saying; Be not afraid: for thus the Lord hath said: The King of *Ashur* shall returne into his owne land, and there shall be discomfited. So Rablaketh presently returned, and found it so indeede. For the King of *Ethiopia* was come vp to fight against him. Neuertheless Rablaketh sent men with railing Letters vnto Hezekiah the King. Which Letters hee spreads open in the Lords sight, with many prayers and teares. The Lord heard him at large, and sent an Angell, which destroyed the *Assirian* army: and as he was in the Temple, worshipping his idoll god, two of his owne sonnes slew him.

About that time Hezekiah fell sicke vnto death: and through his great intercession to God, he recouered within thre dayes, and liued fiftene yeares after, as the Prophet Esay had said vnto him. The Lord promised also to defend him from the King of Ashur. And because he might be assured thereof, he gaue him a signe in Ahaz diall of ten degrees backward. At the same time came the King of Babels sonne, with letters and a present to visite him: whom he entertained very royally, and shewed him all his treasures. At which deede the Lord was angry, and sent Esay to tell him, that in time to come all his treasures and his people should be carried away captiue into Babilon. He was fife and twenty yeares old when he began to raigne, and raigned nine and twenty yeares.

Par. What doe you specially obserue in these foure last recited Kings; to wit,

Azari-

{ Azariah.
Ioathan.
Ahaz, and
Hezekiah.

Past. It appeares, that al-
mighty God did specially fa-
uour them, in that hee gaue
them five Prophets, of whom
they might inquire for the Lords
will.

{ Esay.
Ioel.
Hofea.
Amos.
Micha.

Par. Who was the thirteenth king?

Past. Manasses, his sonne. He
wrought wickednes in the Lords
sight, and liued in open view of
his subjects, after the abhominat-
ions of the Heathen, whom the
Lord had cast out before him.
For whatsoever his holy fa-
thers had done to the honour

2 Kin. 20.
21. 21. 1. to
19.

and seruite of God, he wrought cleane contrary, and gaue himselfe to witchcraft, sozcery, familiar spirits, and such like. He did leade the people from the Lord, and he enforced Iudah to sinne, and he shed much innocent blood. Wherefore the Lord God of Israell said, I will bring an euill vpon Israell, that who so heareth it, both his eares shall tingle. I will forsake the remnant of mine inheritance, and I will deliuer them into the hands of their enemies, and they shall be robbed and spoyled. Manasse was twelue yeares old when he began to raigne, and he raigned sine and fifty yeares in Ierusalem.

Par. Who was the next king?

Past. Ammon, his sonne: such a father, such a sonne. The Lord stirred vp his seruants, against him, who slew him in his own house. He was twenty yeares old when he began to raigne, and he raigned two yeares.

Par.

2 King.
21.18.19.
20 to the
end. 22.23

Par. Who was his successour?

Past. Iosiah, his sonne. He did
 uprightly in the sight of the
 Lord, as did his father David:
 he turned not to the right hand
 nor to the left. And he tooke se-
 vere order for the reformation of
 religion. Wherefore the Lord
 revealed vnto him the booke of
 the Law, which was hid in the
 Temple. And when he heard it
 read (for grieve that Religion
 had so long bene extinguished,
 and the name of God abused) he
 rent his cloathes, and wept sore.
 Then he commanded his officers
 to inquire after the Lord by some
 Prophet. And they found a
 Prophetesse in Ierusalem, who
 answered them that the Lord
 would plague Iudah and Ierusa-
 lem for their idolatry, but would
 spare Iosiah the King. Then he
 with all the Elders of the peo-
 ple, went into the Temple:
 where he read the booke of God,
 with a tender heart vnto them.
 And afterwards he entred into
 the 5. covenant

couenant with the Lord, for the people, that they should serue him all the dayes of their lines: and the people yelded vnto it with one consent. Then did the king purge the Temple, and all his kingdome, of Baall, and of all that did appertaine vnto his seruice. He brake downe also the Altar at Bethell, and all the monuments of idolatry which Ieroboam had made. He held a Passouer; the like was not holden since the daies of the Judges, nor the like in any kings dayes. Yet would not the Lords wrath be appeased towards the people, because they had so long wallowed, as it were in wickednesse. Pharao Necho king of Egypt slew Iohah at Megiddo. He was eight yeares old, when he entred into the kingdome, and he reigned one and thirtie yeares. He was buried at Ierusalem, in the sepulcher of his fathers.

Ieremie and 5 were Prophets
Zophonie 2 in his time.

Par.

from 1 King. 5. to 2 King. 25.

213

Par. Who was the sixteenth king?

Past. Jehoahaz his sonne. He did euill in the sight of the Lord. Wherefore he sent Pharaos the king of Egypt against him: who imprisoned him three moneths, which was all the time of his raigne. And he did put the land to an exceeding great tribute.

2 King.
23.31.
32.33.

Par. Who was the next king?

Past. Eliakim, the second sonne of Iosiah: who was made king by Pharaos Necho the king of Egypt, and he turned his name to Jehoiaquim: the rather because he was a wicked man. Then came Nabuchadnezzar King of Babel, and tooke him: but afterwards he rebelled against the King. Wherefore he sent an hoste of the Chaldeans, and of the Aramites, Moabites, and Ammonites, against Ierusalem and Iudah to destroy it, as the Lord had spoken by his Prophets. Jehoiaquim was five & twenty yeares old, when he began to raigne: and he raigned 11. yeares,

2 King.
23.34.
24.1 to 7.

peares in Jerusalem, and then dyed.

Jeremy and Zophony } were prophets in his time.

Par. Who was successour to Ichoiakim?

2 King.
24.8.

Past. Ichoiakim his sonne. He was eightēne yeares old, when he began to raigne: and he raigned thre moneths wickedly.

The

The second Particular of the
fift Obseruation, concer-
ning the captiuitie of *Iudah*
and *Ierusalem*.

Then came Nabuchadnezar the
king of Babel against Ieru-
salem and besieged it: And ha-
ving wonne the Citie with great
losse of blood, he tooke the king,
his Mother, and the Nobilitie,
with tenne thousand such as he
liked, and carryed them to Ba-
bilon, with all the treasures of
the Lords house. And Nabu-
chadnezar made Mattaniah his
Uncle king in his stead: whose
name he changed to Zedechiah,
who then was one and twentie
yeares olde, and he reigned
eleauen yeares in Ierusalem wic-
kedly: insomuch that the Lord
was fiercely bent against Iudah
and Ierusalem, to destroy them
utterly. But therefore stirred
up

2 Kings 24
17. 25.

by Nabuchadnezar againe, with all his host, to ransacke, and bitterly to destroy Jerusalem, the house of David, and the Temple. Thus you may see Jerusalem was destroyed three times.

Jeremie and Zophonie } were Prophets in his time: of whom he might haue heard and knowne the will & wates of the Lord.

Par. Now, I pray you, set mee downe (in like manner) the particular stories of the Kings of Israel (whose place and seate was at Samaria) with the Prophets, one or more, as they liued.

1 King. 11:

26. to 49.

2 King. 12.

12. 13. 14.

to 21.

Past. Ieroboam was the sonne of Nebat an Ephraimite of Zereda, Salomons Seruant. He was a strong man and valiant. The Prophet Ahijah fore-telde him by a signe, that the Kingdom of Israel should be diuided into two parts, and that he should be King of

of the one part. Salomon hearing thereof sought to kill him: which made him to flye into Egypt. But when Salomon was dead, it fell out so indeede, as you may read: for hee had ten Tribes that held with him, where as Rehoboam the lawfull heire, and the Kings sonne, had but two Tribes. Which fauour at Gods hands might haue made him humble, and zealous after religion, but hee imagined, that if the people did serue the Lord (as they vsed) at Ierusalem, they would turne and rebell. Therefore hee made them Idols at Bethel and Dan, and ordained them priests of the inferiour sort of people, and commanded the people to worship those Idols for their God. wherein he thought to haue done wisely: but the Prophet reprehended him in the open congregation, and the Lord stricke that hand of his wherewith he would haue stricken the Prophet, with such numnesse.

nummesse of dytynesse, as he was not able to helpe himselfe. And the Altar claued a sunder at that time, as the man of God desired. Then the King was sayne to make intercession vnto the Prophet, that God would restore him his hand. And at another time, the Prophet Ahijah tolde him as from the Lord: that for the wickednesse hee had done to prouoke his Maiestie withall, there should not be left of him, nor of his generation so much as one. Dogges should eate his stocke in the Citie, and the fowles of the ayre in the field. Hee reigned two and twenty yeares, and then dyed.

Ahijah was a Prophet in his dayes.

Par. Who was the second King of Samaria?

1 King. 14.

20.

15. 25. 10

29.

Past. Nadab his sonne. He reigned two yeares, and did that which was wicked, as did his father Ieroboam. And Baasha the sonne of Ahijah of the house of

of Isachar conspired against him,
and slew him at Gibbethon :
which did belong to the Philis-
tines.

Ahijah
and Iehu } were Prophets in his
time.

Par. Who was the third King of
Samaria ?

Past. Baasha the sonne of Ahi-
jah of Isachar : who warred a-
gainst Asa the King of Iudah :
inasmuch that the King of Iu-
dah was faine to hyze the King
of Aram to assist him. And
there continued wars betwene
Asa and Baasha all their dayes,
to the great terrour and vndo-
ing of the subjects on both sides.
Wherefore the Lord sent Iehu,
saying ; Forasmuch as I haue ex-
alted thee out of the dust, and
thou notwithstanding hast walked
in all the wayes of Ieroboam, and
hast made my people Israel to sinne:
behold, I will take away thy po-
steritie,

1 King. 15
16. to the
end.
16. 1. to 7.

steritie, and will make thy house like his house. So hee dyed hauing reigned foure and twenty yeares.

Iehu was a Prophet in his time.

1 King. 16
8. 9.

Par. Who was the fourth King?
Past. Ela the sonne of Baasha. Hee continued at Tirzah, where Zimri his seruant killed him, as he was drunke in his Stewards house, after hee had reigned two yeares.

1 King. 16
9. 10. 11.
to 19.

Zimri reigned as King in the roome of Ela whom he had slaine. He also slew all that pertained to Baasha, euen euery one that were his friends or wel-willers: according to that which the Lord had spoken by his Prophet Iehu: because he and Ela his son had enforced the people of Israel to sinne against the Lord. When the people were in campe against Gibeon, & had heard that Zimri had slaine the King, & did set himselfe as King in his throne, they made Omri (Captaine of the host) King

1 King. 16.
16. to 28.

King ouer Israell. And when Zimri saw that the Citie Tirzah was taken, hee went into his Palace, and burnt himselfe and the Kings house, and so dyed. Then the people were diuided into two parts, the one halfe followed Tibni the sonne of Ginath, to make him king: the other followed Omri to make him king: But the people that followed Omri preuailed. So Tibni dyed, and Omri raigned twelue yeares wickedly, as did Ieroboam, and so dyed.

Par. Who was the fift king of Samaria?

Past. Ahab his sonne: who did worse in the Lords sight then all that went before him. And for the greater increase of his wickednesse, hee married the Daughter of the Zidonian king: who brought him to set vp Baal as a God. And thus hee continued two and twenty yeares: Hee had 450. false Prophets.

Elijah

1 King. 16
29.
17. 18. 19.
20. 21. 22.
1. to 41.

1 King. 7.
1. 2. to the
end.

18. 1. to
the end.

19. 1. to
the end.

2 Kin. 1. 2.

Elijah the Prophet of the Lord was in his time, and an hundred other Prophets, who laboured all that they could to convert him. But hee neuerthelesse increased in wickednesse, and slew all that called vpon the name of the Lord. Almighty God made the heauens as brasle, and the earth as iron, for the space of thre yeares, according to the words of Elijah: insomuch as that there was a great dearth and famine: But the Lord provided miraculously for Elijah, by the hands of the widow of Sarepta, and by other meanes. In the thirde yeare the Lord sent Elijah to Ahab, who with his wife Iezabel exceeded in crueltie, killing the Lords seruants, and seeking in all Nations to finde him also. But when Elijah met the King, hee tolde him to his face, that his sinne was the cause of Gods displeasure against Israel. Afterwards, Elijah and the people agreed that the

the God who answered by fire,
 (whether it were Baal or the
 God of Israel) the same should
 be taken for the true GOD
 from thence forth. And when
 the people had seene that Baal
 could doe nothing in the time
 of neede, and the great power
 of God so admirable, they cryed
 out, and said; The Lord is God,
 the Lord is God. And then the
 Lord of his mercy gaue them
 raine, at the prayer of Eliah. And
 yet notwithstanding this great
 worke of God by the hand of
 Eliah, Iezabel the Queene sought
 to kill Eliah: so that hee was
 faine to hide himselfe, and
 to flye from place to place, as
 hee did befoze. But the Lord
 had speciall care of him. The
 assurance whereof was manife-
 sted vnto him by the miraculous
 worke of God, renting the moun-
 taines, breaking the rockes, and
 shaking the earth. Iezabel his
 wife caused Naboth to be slaine,
 that shee might enjoy his Vine-
 yard:

ward : and againe , the Lord of his mercies, sent his Prophet Eliah to reprove him : that he might repent. Afterwards Ahab was slaine in the battell with the king of Siria, and hee was buried in Samaria : but his armour and his Chariot being washed in the poole of Samaria, the dogs licked his bloud, according to the word of the Lord, after he had raigned two and thirty yeares.

Par. Who succeeded this wicked King *Ahab*, in *Samaria*?

1 King. 22.

51.

2 King. 1.1
to the end.

Past. Ahaziah his sonne: But he did worse, as the holy Ghost reports. For hee walked in the wayes of his Father, in the wayes of his mother, and in the way of Ieroboam the sonne of Nebat. And when hee was sicke, hee consulted with a witch : hee dyed when hee had raigned two yeares.

Elijah was his Prophet, through the mercy of God, from whose mouth hee might have knowne

knowne the minde of the Lord, but hee would not: Therefore in signe of Gods fearefull iudgements, his Captaines ouer thirties were destroyed with fire from heauen, at the prayer of Eliah.

Par. Who was the ninth king?

Past. Ichoram his sonne: Hee was not so wicked as his father, nor so wicked as his mother. For hee tooke away the Image of Baal, that his father had set vp: and yet hee cleaued to the abomination of Ieroboam, which made Israell to sinne, and departed not there-from. The king of Moab paid tribute vnto the king of Israell: but when Ahab was dead, hee refused to pay as he had done before. Then king Ichoram tooke with him the king of Iudah and the king of Edom with all their power, and went to warre against the king of Moab. And when they came to a place where they wanted water, Elisha being earnestly requested

2 Kings 1.
17. 3. 1. to
the end.
9. to the
end.

requested, declared vnto them what successe they should haue against Moab: and the Lord ministred vnto them a whole halley of water without winde or raine: according as Elisha had said. Hee was slaine of Iehu, after hee had reigned twelue yeares.

2 Kin. 4. 1
to the end.

5. 1. to the
end.

6. 1. to the
end.

7. to the
end.

8. 1. to 16.

2 Kin. 9. 1.
to the end.

10. 1. to the
end.

Elisha was in his time, who wrought many wonderfull things, for the confirmation of his zeale and faith in the Lords businesse: but it tooke no effect in him.

Par. Who succeeded Iehoram in Samaria?

Past. Iehu, a Captaine, dwelling in Ramoth Gilead, the sonne of Iehosaphat, the sonne of Nimshi: according as the Lord had appoynted. Hee slew Iehoram and his Wife Iezabell: whose flesh the Dogges did eat, according as the Prophet had foretolde. Hee slew Ahabs Idols, and all the sonnes of Ahab, as the Lord had said. Hee threw
downe

downe the Image of Baall, and
all that appertained vnto him.
Wherefore the Lord promised
him that his posteritie should
inherit the throne of Israel vnto
the fourth generation. But yet
he continued in the sinnes of
Ieroboam the sonne of Nebat,
who made Israell to sinne. Al-
mighty God did then lothe the
people Israell, and smote them
with the sword of Hazael. Hee
reigned eight and twenty yeares
and then dyed.

Par. Who was Prophet vnder
this wicked King?

Past. Elisha, who had annoynted
him King vpon the Lords com-
mandement: and who was well
knowne vnto him to be spect-
ally fauoured of GOD: as
did appeare by his admirable
workes: Of whom hee might
haue learned how to frame his
heart and his hands, according
to right.

Par. Who was the tenth King in
Samaria?

¶

Past.

2 King. 10
35. 2.

Past. Jehoahaz his sonne: who liued as Ieroboam, that made the people to sin, and he departed not from his sinnes. And therefore the Lord being angry with Israell, deliuered them into the hands of Hazael king of Aram: who vexed them very sore, and wasted them so with the sword, as that there remayned for Jehoahaz the King, but tenne Chariots, fifty Horsemen, and of all the people but tenne thousand footmen. After he had reigned seauenteene yeares he dyed.

Par. Who was the eleauenth king?

2 King. 13
9. to 14.

Past. Ioash his sonne: he also liued like Ieroboam, and so dyed after hee had reigned sixtine yeares.

2 Kin., 13.
13. 14. to
21.

Elisha was yet liuing: of whom he might haue learned the Lawes of the Lord. And then the Prophet also dyed.

Par. Who was the twelfth king in Samaria?

Past. Ieroboam his sonne: And hee

from 1 King. 5. to 2 King. 25.

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he did euill in the Lords sight,
as did Ieroboam the sonne of Ne-
bat. He restored the coastes of Is-
rael from the entring of Hamath,
vnto the sea of the wildernesse:
according as the Lord had fore-
told by his Prophet Ionah: who
had decreed not to put out the
name of Israel, though they had
sinned sore. After he had reigned
one and forty yeares, he dyed.

Par. Who was the next in suc-
cession?

Past. Zachariah, his sonne: He
departed not from the sinnes of
Ieroboam the sonne of Nebat. He
reigned sixe moneths in Samaria,
and then was slaine by Shallum;
according as the Lord had said
by his Prophet to Iehu, to wit,
that his seede should sit vpon his
seate, vnto the fourth genera-
tion.

Par. Who was the foureteenth
King?

Past. Shallum the sonne of Ia-
beth: who conspired against Za-
chariah the king and slew him, and

¶ 2

after=

2 Kings 13
13. 14. 23.
to the end.

2 King. 14
29. 15. 8. 9.
10.

2 King. 15
10. to 16.

afterward succeeded in the King-
dome. Hee reigned one moneth,
and then was also slaine.

Par. Who was the fifteenth
King?

2 King 15.
14. to 23.

Past. Mahanaen the sonne of
Gady, who went vp from Tir-
zah, and came to Samaria, and
slew Shallum the King, and reig-
ned in his stead. This Mahanaen
was a most fierce and cruell
man. For hee destroyed Tiphshah,
and all that were therein, and
ript the women that were with
childe, because they opened not
vnto him. Hee exacted a thou-
sand talents of siluer from his
Subiects, to giue vnto the king
of Ashur for peace. He dyed after
hee had reigned tenne yeares in
Samaria.

Par. Who succeeded this cursed
King?

2 King 15.
23. to 27.

Par. Pekahiah his sonne: Hee
also did euill in the sight of the
Lord, and departed not from the
sinnes of Ieroboam the sonne of
Nebat, which made Israell to
sinne.

from 1 King. 5. to 2 King. 25.

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Anne. Hee raigned two yeares,
and then was slaine by Pekah,
the sonne of Remeliah, his Cap-
taine.

Par. Who succeeded this king?

Past. Pekah, who also liued like
to Ieroboam. Hee raigned twenty
yeares, and then Hoshea, the
sonne of Elah, wrought treason
and slew him.

2 King. 15
27 to 31.

Par. Who was the eighteenth
King?

Past. Hoshea the sonne of Elah,
obtained the crowne, by treason.
He did euill, but not as other
kings that went befoze him.

2 King. 15
30.
17. 1. to
the end.

L 3

The

The fourth Particular, concerning the captiuating of the Kings of Israel.

Then Salmanasar king of Ashur came vp against Samaria suddenly, as if hee had bene the messenger of the Lords wrath (as hee was indeede) and besieged Samaria thre yeares. But when hee had gotten it, he carryed away Israel to Ashur, and put them in prisons at Halah, at Habor, and in the Cities of the Medes, because they hearkened not to the voyce of the Lord, but went a whooring after their owne inuentions. And the king of Ashur brought folke from Babell, and from those barbarous coasts and placed them in Samaria in stead of the people of Israel: which people also regarded not the true God. Wherefoze God sent Lions and slew the wealthiest of them.

them. The king of Ashur hearing thereof, sent one of the **Priests** which he had carryed from Samaria, that he might teach the people to know the God of the country. Which Priest dwelt at Bethel, and taught them the feare of the Lord. But yet they serued their Gods, after the manner of the nations about them. So these nations feared the Lord, and serued their Images also.

Par. What shall I obserue in the Prophecie of *Ezekiel*?

Past. Ezekiel was ordained by the diuine prouidence of God, to be a comforter of the people Israel, all the time of their captiuitie at Babilon.

Par. What say you concerning *Daniel*?

Past. Nabuchadnezar at the time of the captiuating of Israel and the winning of Ierusalem, brought Daniell with ten thousand more to Babilon: where hee proued most skilfull in the Arabian, Syrian, and Chaldean
L 4 tongues:

tongues; and so highly in the fauour of God, as that he could speake of secrets that were present, and of secrets that were to come, concerning Gods people: and in the mercifulnesse of God became a comfortable teacher amongst the people of Israel, during seauenty yeares.

Par. Why was this great and mighty nation so ruinated?

Past. It was the wrath and high displeasure of the almighty vpon them, for their vnthankfulnesse, for their cruelty one towards another, for the contempt of his lawes, and violating of his Sabaoths; as the Prophet Ieremy sets downe at large.

Par. They were a mighty strong nation and a fierce: and they had a city, *Ierusalem*, which was compassed about with twelue hils, with three walles one within another, with gates of iron and brasle, with many Turrets, Towres, and Castles, and within the city was the
Towre

Towre of *Dauid*, wherein were a thousand Shields, and all the Targets of the mighty, I aske you therefore how came it to passe that they were ouercome and their Citie ranfacked?

Past. It is true as you say, in the iudgement of the most valiant Souldiers of the world, they were inuincible. But this was a matter foretolde and threatned by Prophets, many yeares before: And Daniel himselfe in the first Chapter reports, that the Lord gaue them vp into the hands of Nabuchadnezar, to doe with them and with their treasures what he would.

Par. I pray you tell me somewhat concerning *Babilon* and *Nabuchadnezar*.

Past. The Assirian, Chaldean, or Babilonian Monarchie successively had 36. Kings or Monarches, who ruled and continued the same, as one Monarchie, 1240. yeares. And at the death of Sardanapalus the last and worst of
L 5 those

those kings, Arbaces the President of the Medes, and Bellechus the President of Babilon, so concluded together, that the whole Monarchie was diuided betwene them. Arbaces was crowned king of the Medes and Persians, and Bellechus was crowned king of Siria and Babilon, whose Palace was translated from Ninuie to Babilon, being the stronger citie. Nabuchadnezar was the son of Nabuchadonosor, which was the sonne of Benmerodach, which was the sonne of Merodachbaladan, which was the sonne of Asser Addon, which was the sonne of Senacherib, which was the sonne of Salmanasar, which was the sonne of Phull. Asser, which was the sonne of Phull. Belochus. This Nabuchadnezer, of whom you inquire, is the same that subdued the Citie of Ierusalem, burnt it, with the Temple, and captiuated the Nobilitie.

Par. What was signified by the
great

great Image which Nabuchadnezer saw?

Paſt. This Image conſiſted of ſue ſeuerall parts. The firſt part was a head of gold: which ſignified the great magnificence, power, and gloꝝ of thꝛee Monarches oꝝ Kings of Babilon, to wit:

Nabuchadnezer,
Euilmerodach, &
Baltasar.

whoſe Empire
endured by the
ſpace onely of
ſeuenty years:
then was this
head of gold
cut off and the
gloꝝ of thoſe
kings quite ex-
tinguiſhed: &
then the people
of Iſrael were
ſcattered.

The ſecond part was armes and breaſts of ſiluer, which ſignified the kings of the Medes and Perſians, who tyrannized 130. yeares, after the end of the captiuitie. Of which one hundred and thirt,

thirty yeares, these kings following raigned nine and twentie yeares.

Cyrus,	{	In the twentieth
Darius,		yeare of the first Da-
Ahasuerus,		rius, the temple was
Darius,		finished, being full
Cambises,		nine and forty yeares
Xerxes,		in building, as Da-
Ochus.		niel had foretolde in
		his seauenty weeks.
		[Chap. 9.

The other kings, that made
vp the 130. yeares, are these:

Artaxerxes,	{	And at the end of
Ochus,		these yeares, are
Arses,		the armes and best
Darius the		of Siluer cut off:
Persian.		& the gloze also of
		those kings wholly
		extinguished.

The third was belly and
thighes of brasse, which signified
Alexander the great.

Par. What signified the legges of iron?

Past. The fourth was legges of iron: which signified these ten kings:

- | | |
|----|-------------------------|
| 1 | Seleucus Nicanor. |
| 2 | Antiochus Soter. |
| 3 | Antiochus Theos. |
| 4 | Seleucus Callicus. |
| 5 | Seleucus Siranus, |
| 6 | Antiochus Negas. |
| 7 | Seleucus Philopater. |
| 8 | Antiochus Epimanes. |
| 9 | Ptolomeus Lagi. |
| 10 | Ptolomeus Philadelphus. |

These ruled cruelly; and were strong as Iron 294. yeares, vnto Cleopatras death, who confirmed Herod, the Idumean king in Israell.

The fift part was scete and toes, being part of Iron, and part of Clay: which signified the same Kingdome to be partly strong, and partly broken.

Par. What meant the King by

Chap.3.

by that great Image of Gold, which he did set vp in the plaine of Dura?

Past. He meant therein, as he expressed in plaine termes, and in his deedes, to make himselfe reputed and taken as a great God: which was most horrible blasphemy and plaine sacriledge.

Par. Might not Daniel haue yeelded vnto the time and present necessitie, which was offered, as others did? and so haue worshipped the Image with his body, keeping his Soule and conscience cleare, for the seruice of the true knowne Almighty?

Past. No. He might not haue so dallied with the seruice of God, who sees and knowes all things, and whose seruice is to be performed in body and in soule. For that had bene in him blasphemy and sacriledge, as in Nabuchadnezer. He chose rather to dye a tyrannous death by confessing of gods true worship, then to

to liue by the Denyall thereof: which he should haue done most plainely, if he had yelded. But contrariwise, when the King perswaded him to yelde as others did, he vttered thre worthy speeches, make for every Christian. The first was in these words; Behold, O King, God is able to deliuer vs. In which he declared his beliefe in the power of God. The second was, God will deliuer vs. In which he shewed his faith in things to come. The third was; If not, O King, be it knowne vnto thee; we will not worship the golden Image which thou hast set vp. In which he declared his Christian magnanimity and holy courage.

I 7:18.

Chap. 4.

Par. There is mention made in the fourth chapter, of another vision or dreame, which the King did see, to wit, a Tree, whose boughes reached to the heauens, whose branches ouerspread Sea and Land; and whose rootes were fastned in the

the earth. What was signified by that?

Past. By this Tree was signified Nabuchadnezers territories and dominions, and the exceeding great subiection that was yielded vnto him of all nations, Kings and Potentates of the whole world, as was also signified by the head of gold, before recited.

Par. What was signified by the cutting downe of the Tree, and the fastning of the rootes thereof in the earth, as with a chaine?

Past. The holy Prophet Daniel saith, that the cutting downe of the Tree signified Nabuchadnezar his seauen yeares of exilement and election among beasts. And the fastning of the Tree by the rootes, signified that he should returne to his Palace and Kingdome, after that God had so corrected him for his pride.

Par. Why did almighty God so discom-

discomfort *Baltasfar* with such a fearefull sight vpon the wall, before all such as were assembled to his ioyfull feast?

Past. It was no maruell that God did so terrifie him. For he and the most of his nobility riotously wasted the good creatures of God, and therewith became drunken, adulterous, and sacrilegious. For he was not content with the great abundance of plate that he had of his owne in great variety: but he would needs drinke in his drunkennesse, out of the vessels that were brought from the Temple at Ierusalem, and which were dedicated to the seruice of God.

Par. What was the writing and the signification?

Past. The writing consisted of three words; first *Mene*, secondly, *Tekell*, thirdly, *Vpharsin*. The signification of the first word is, that God had numbred the yeares of his kingdome and finished it. The signification of the

the second was, that God had considered of his conuersation, and found it not answerable to his will. And the significati- on of the third word was, that his kingdome should be forth- with taken from him by Cirus and Darius, Kings of the Medes and Persians. According to which writing it came to passe, the selfe same night.

Par. What was the decree or law that King *Darius* made by the perswasion of his Nobility?

Past. It was, that whoso- ever did call vpon, or worship any other God saue Nabuchadne- zar the King, for thirty dayes space, should be throwne into a Den of Lyons.

Par. How came it to passe, that the Lyons, being a sauage sort of creatures did spare *Daniel*, and so suddenly destroyed the con- spiratours, with their wiues and children?

Past. Thereby almighty **GOD** did declare, that all
crea-

creatures (of what sort or kinde
soever they be) are but as in-
struments or instruments of
G D D, in Mercy or in Ju-
stice; and that hee can alter
their natures and qualities, e-
uen as the time and occasion is
offered.

The

The seauenth Obseruation,
comprehending, *Dan.6.* to the end,
Ezra, Nehemiah, Hester, Haggi,
Zachariah, and Malachi.

Parishioner.

IN this chapter, *Daniel* makes
mention of foure most strange,
and fearefull beasts; to wit,

- | | | |
|---|-----|------------------------------|
| 1 | { | Lyon with Eagles wings |
| | } | chopt off. |
| 2 | { | Beare with three ribs in his |
| | a } | mouth. |
| 3 | { | Leopard with foure wings. |
| 4 | { | Beast out of the Sea with |
| | } | Iron teeth, & 10. hornes. |

Declare vnto me the meaning
thereof.

Past. These foure beasts haue
relatton and speciall reference to
the Image which Nabuchadne-
zar did see before. For that I-
mage which he saw according to
his blinde and carnall affections,
godly,

Dan.2.

godly, glorious, and most excellent, the very same God shewes vnto Daniel, in another sort, to wit; in a beastly manner and in a terrible sort. Wherein, God shewed how great a difference is betwixt the carnall mans affection, and the spirituall mans affection, what the one sees, and what the other sees. And as in the former vision of Nabuchadnezzar, the enemies of Gods people were described by their names: so in this vision shewed to Daniel, they are described by their natures. The name of the first is Nabuchadnezzar, Euilmerodech and Baltassar: whose natures were as this sauage Lyon. The name of the second beast is Cyrus and Darius: who in nature were like a Beare, renting and tearing Gods Saints. The name of the third beast was Alexander: whose nature was like a Leopard. The fourth beast was the Romane Emperours: which here, for their natures, are

are likened to a beast with iron teeth.

Par. What is meant by the Ramme and the Goate in this chapter?

Past. To this belongs the belly and thighes of brasse, spoken of in Nabuchadnezzars first vision: which doth signifie Alexander the great, and his foure Captaines.

Chap. 18.

Par. What is there meant by Daniels seauenty weeke?

Dan. 9.
Leu. 25.

Past. The Angell, which spake to Daniell of seauenty weeke, meaneth for euery day in euery such weeke a yeare, according to the accompt of the iubilie yeare. The whole amounteth, according to that reckoning, to 490. yeares. The same Angell, for perspicuity sake, diuides these seauenty weeke into three parts, after this manner;

The first part, from the going out of the commandement concerning the freeing of the people

ple of Israell, in the first yeare of the raigne of Darius, to bulde the Temple of the Lord at Ierusalem, shall be seauen weekes, that is to say, nine and forty yeares.

The second part of the Angels diuision of time is thus; Threescore and two weekes shall be a troublesome time: after the which the prince of peace shall be slaine; and he shall destroy the citie and the sanctuary.

The third part, or diuision of time, stands in these words; He shall confirme the couenant with many for one weeke: meaning for one weeke seauen yeares: a day for a yeare. And in the midst of the weeke, he shall cause the sacrifice to cease: meaning, by the midst of the weeke, three yeares and a halfe.

Par. What is meant by the vision of Daniell, which was so fearefull vnto him?

Past. The vision which he saw
did

did relate and signifie, that the Temple which was in building at Ierusalem, by the commandment of King Cyrus, should now be hindered by wicked Cambyses his sonne: who ordered the kingdome of Babilon, whiles his father waged warre with the Scythians.

Par. What is meant by the second vision, which Daniell did see so exceeding glorious?

Reu. 1.

Past. Therein was described, by particulars or parts, Christ Iesus: who, in the fulnesse of time, should come. The like description is made of Christ in the Revelation: He is called Michaell the prince and leader of the Iewes. This Michaell fought against the Diuell, for the peace of his Saints, and preuailed in nine and forty yeares, as was fore-told.

Par. How fell it out that he only saw the vision, and they which were with him saw it not?

Past. By the same is shewed, that

that the wicked, being yet vnre-generated, cannot see those spirituall things of God, which the Saints and children of God doe see. Neither can they abide the glorious presence of his Majesty: which is ioyfull and comfortable to the godly.

Par. What is meant by the King of Persia, who resisted one and twenty dayes; and loe, Michael one of the chiefe Princes helped?

Past. The Prince of Persia, Grækes, and others, haue relation spectatiue to the Diuell: who stirred strife, and euery way seeketh the dishonour of God.

Par. What is the effect or summe of Daniels prophesie, in this chapter?

Past. Whereas befoze in the ninth chapter, and foure and twenty verse, the Angell, in the diuision of the seauenty weekes, reckoned seauen weekes to the building of the Temple, and in the tenth chapter, the trouble that

Dan. 11.

tell out about the same in nine and forty yeares: in this chapter he sets out, in a kinde of prophecy, vnder whom the Jewes should be yet vexed vnto the coming of Christ, for the space of 62. weekes; that is to say, 434. yeares: namely, by Cyrus, Cambises, Smerdes, Darius Hystaspis, Ahasuerus, Zerxes, and Darius Longhand, his sonne.

Par. What is meant by the 62. weekes, after which he saith Christ shall be slaine?

Past. He vnderstandeth, that after these yeares of trouble, the Prophecie of Iacob shall come to passe: in which he said, that the Scepter shall not depart from Iudah, till Shilo come. Meaning thereby that euen then when as there is no king in Iudah of their owne nation, Christ shall come.

Par. What is your iudgement farther concerning this Chapter?

Past. In this Chapter is most

most effectually set out a lively description of Antichrist, as it were in his colours. First of all he is said to contemne Gods word: secondly, his pride: thirdly, his deniall of Matrimony: fourthly, his Idolatry: and fifthly, his bitter ruine. And afterward in the twelfth chapter, is shewed the persecution of Christs elect, the generall resurrection, the power of the word, the reward of the godly, the end of the world.

Dan. 11.

Par. Declare vnto me somewhat concerning *Ezra*?

Past. Ezra was a Scribe to Jeremy, and afterwards a Priest of the Lord. In which office, hee did behaue himselfe zealously, and faithfully. This Ezra, vpon the commandement of Darius King of Persia, went from Babell with a mighty band, and came to Ierusalem, in the seauenth yeare of the kings reigne, hauing a great multitude of the people Israel, & infinite treasures

Ezra 7.6.
to the end.

Ezra 8.
9. 10.

of silver and gold, towards the finishing and furnishing of the Temple, which was ruined and spoiled by Nabuchadnezzar. The number of them that came from Babilon with Ezra, and his zealous order for religion, you may read at large. In the second chapter of this booke also, is mention of Zorobabell: who first of all brought a great company of the Israelites from Babilon to Ierusalem, at the commandment of Cyrus the King, who succeeded Darius. Which King Cyrus, by evil suggestion, revoked his former authority for the building of the Lords house, and caused the same to stay unto the second yeare of Darius.

Par. Tell mee first I pray you what comfort had they in this extreame misery? so wit, when the building of the Temple was hindered?

Past. As in the time of their captivity at Babilon, they had two great preaching Prophets,

to wit, Ezechiel and Daniel, by whom they were mightily strengthened in hope of deliverance: so now his holy Maieſty ſtirred by vnto them ſoure other goodly and diligent Prophets to cheere them, by telling them moſt aſſuredly, that this their worke ſhould goe forward: according to Daniels Propheſie.

Par. What ſay you of the booke next adioyning, to wit, Nehemiah?

Past. In this booke is mentioned three ſpeciall men, raiſed up by the goodneſſe and mercies of almighty God, for the comfort of the people Iſrael, after their captiuitie. The firſt was Zorobabel, their Captaine: The ſecond was Ezra, their Prieſt: The third Nehemiah, the ſetter forward of their building: This booke is thought to be written by Ezra, as the former; becauſe the Hebrewes haue reckoned both bookes as one: and it compriſeth

Ezra 2.2.
to the
end of 7.

Neh. 2.

a story of 130. yeares. This Nehemiah, being butler to Artaxerxes the King of Babilon, by the prouidence of God, found fauour with the King: insomuch as that he obtained leaue to depart, with the Kings conuoy to Ierusalem, for the reedifying of all the decayed places thereof. And after the Temple was built, he tooke order for the restoring and continuance of religion.

Par. Who was Hester, that beares the name of this booke?

Past. This woman, being one of the daughters of Israel, was sometime called Hadassa. Ahashuerus, otherwise named Artaxerxes, successeur to Cyrus, tooke her for his wife: as the history makes mention. For, after the returne of some from captiuitie, to the building of the Temple, many of the Iewes remained still in Babilon, as a people malecontent, and not willing to goe any more to Ierusalem. And had not almighty God prevented it

it by his pꝛouidence and mercy, they had beene all slaine in one day by the decreē of the King: which was pꝛocured and instigated by Haman, for the malice and enuy hee did beare to Mardocheus a man of that nation.

Par. What say you concerning the other Prophets, of whom you haue neither spoken amongst the Kings of *Iudab*, nor yet amongst the Kings of *Israel*? to wit, *Obadiab*, *Nahum*, *Ionah*, *Abakkuck*.

Past. *Obadiab* or *Abdiah* pꝛophecied against *Idumea*.

Nahum and *Ionas* pꝛophecied against *Niniue*.

Abakkuck pꝛophecied against *Babilon*.

Per. Why haue you annexed the Prophets with the Kings?

Past. There is great ble thereof. For if you compare the doctrine of euery seuerall Prophet, with the religion and manners of the King, and the people vnder whom they pꝛophessed, the one

doth plainly expound the other. And this I would haue you to marke; That euery Prophet, in the beginning of his booke, doth specially name vnder what King he prophesied; to the intent you should see and marke how he applyeth his doctrine, according to the time.

Par. You haue in a plaine sort declared all the bookes of the old Testament, sauing some few: but you haue spoken nothing at all of the bookes of the New Testament. What, is there no vse to be made of them?

Past. There is as great vse to be made of those bookes which are omitted, as of those bookes which are already handled. Therefore I will here set them downe in seauen degrees, where-by you may benefit your selfe by both.

The first Degree.

Genesis.
Exodus.
Leuiticus.
Numbers.

Mathew.
Marke.
Luke.
Iohn.

The second Degree.

Deuteronomy.
Acts

The third Degree.

Iosua.
Iudges.
Ruth.
1 Samuel.
2 Samuel.
1 Kings.
2 Kings.
1 Chronicles.
2 Chronicles.
Esay.

Ieremy.
Hosea.
Ioell.
Amos.
Michael.
Zophony.
Obadiah.
Jonah.
Nahum.
Abakkuck.

M s

The

*Seauen Degrees.**The fourth Degree.*

Daniels first six Chapters.
Ezechiel.

The fift Degree.

Ezra.
Nehemiah.
Hester.

Haggas.
Zachary.
Malachy.

The sixt Degree.

Iob.
Psalmes.
Prouerbes.
Ecclesiast.
Canticles.
Romanes.
1 Corinthians.
2 Corinthians.

Galathians.
Ephesians.
Philippians.
Colossians.
1 Thessalonians.
2 Thessalonians.
1 Timothy.
2 Timothy.

Titus

Seauen Degrees.

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Titus.	2 Peter.
Philemon.	1 Iohn.
Hebrewes.	2 Iohn.
Iames.	3 Iohn.
1 Peter.	Iude.

The seauenth Degree.

Daniels sixe last chapters.
Reuelation.

Par. Why haue you thus disposed and sorted the bookes of the Bible? declare your reasons seuerally.

Reason

Reason for the first.

Pastor.

GEnesis, Exodus, Leuiticus, and Numbers, doe specially containe the Lawes, Sacrifices, and Sacraments concerning Christ: Mathew, Marke, Luke and Iohn, doe comprehend principally an answer thereunto, or as it were a plaine demonstration of the performance of all former promises concerning him. So that indeede, whatsoever was shadowed, figured, or foretold of Christs diuinitie, of his humanitie and sufferings, together with the benefits thereof to the faithfull, these Euangelists doe in their booke declare.

Reason

Reason for the second.

Moses in Deuteronomie amongst other things, repeates summarily all that was famously done and spoken from the going out of Egypt, vntill that time, in which he wrote this Booke : So Luke in the Acts of the Apostles, records the whole story of the Church, concerning things done from the death of Christ, to the time wherein he wrote.

Reason for the third.

As in the five Bookes of Moses were particularly handled the Religion and manners of the people of Israell, from the promise made to Abraham, vntill they came to Canaan : so in the first eight Bookes mentioned in the third

third Degree, are recited particularly, their rulers and gouernors, from their entrance into Canaan, vntill they were carryed away captiue into Babilon. Whereunto I haue annexed seauen Prophets, who liued in those times, and taught vnder those Kings, as may appeare in the beginning of euery first Chapter of the same Prophets. Which Booke of the Prophets and of the Kings, being laid and compared together, the one will expound the other.

Par. Why doe you set forth this woman *Ruth*, amongst the Kings and Rulers of the people?

Past. Samuel the Prophet is said to be the writer of her story: and the Hebrewes doe reckon this her Booke and the Booke of Iudges as one. And againe, this story in this place answereth to the time, in which the principall matter recited therein was performed.

Par. And why doe you place these
four

four Prophets so odly by themselves, and last of all ? so wis :

{ Obadiah.
 { Ionah.
 { Nahum.
 { Abakkuk.

Past. These Prophets which are seuered from the rest, had nothing to doe in the Kingdome of Israel, nor in the Kingdome of Iudah : For,

Ionah and Nahum	{ propheſied againſt {	Niniuites.
Obadiah		Idumeans.
Abakkuk		Babilonians.

Par. I doe not vnderstand why you sort out two of the great Prophets, and place them so odly by themselves, in your fourth Degree.

Reason

Reason for the fourth.

Ans. These two Prophets, to wit, Daniel and Ezekiel, are fitly placed together, both in respect of the former Nozies, and of their allotted time of prophesie. For, as the former Prophets did preach before the time of the Captiuitie: so these (according to the riches of Gods grace, not leaving his people utterly destitute) prophesied in Babilon, during the seauenty yeares Captiuitie.

Par. Declare your reason why you place Haggi, Zachary and Malachie with Ezra, Nehemiah, and Hester.

Reason

Reason for the fift.

Past. These doe lye in order according to the times. The last Degree that I handled, doth concerne the time in which the people were in captiuitie: and this Degree concernes the time from the end of their Captiuitie vntill the finishing of the Temple at Ierusalem. And the three Prophets annexed vnto them, were such as God gaue to comfort and to set them forward in their building, and in Religion,

Par. What reason haue you to sort some Bookes of the olde Testament with the Epistles?

Reason for the sixt.

Past. These Bookes olde and new, for matter chiefly contained
in

in them, are in another sort and kinde, farre differing from the former. They are more properly called Doctrinall and Sapien-
tiall : because therein the holy Ghost most compendiously by similitudes, comparisons, allegories and examples, doth perswade all men to embrace Christ Iesus in holynesse of life and conuersation.

Reason for the seauenth.

These Bookes fall out according to the Degrees so to be placed. For Daniel intreats of matter and things done during the captiuitie, and somewhat largely of things to be performed vntill Christs Incarnation. So Saint Iohn likewise in the Revelation, poynts out by manifest particulars, to those great things that were and are to be performed vntill the last day, in
which

which Christ Iesus shall come
with triumph and great gloze to
pronounce the fulnesse of toy for
his Elect. Thus I end as I
began, yeilding all praise,
empire, and domi-
nion to his blessed
Maiestie.

A

A Prayer for the Morning.

O Lord, thou which couerest the night with darknesse, and causest man therein to take his rest, and by euery day and night doest shew thy great gloze in the heauens, and also thy wisdom and power by gouerning and preserving all the creatures vpon the earth: O Lord, I thy poore seruant and creature, doe most humbly thanke thee from the bottome of my heart, for my sweet and comfortable rest this night past, and for watching ouer me by thine eye of prouidence, and keeping both my body and soule by thy grace from sinne and death: Beseeching thee O Lord God, my Father, Saviour and Comforter, to blesse, to sanctifie, direct and preserve me in this thy new day, and that

that I may become a new creature vnto thee O God, in holiness and righteousness, labouring faithfully and painefully in my calling: that so my labours this day, may be sanctified and blessed vnto mee and mine: and that I may shew forth thy praise in all my waies, and declare my loue and charitie vnto men in all my workes: that after the dayes of this my life and pilgrimage finished and ended here in this world; I may liue with thee for ever in the world to come, through Iesus Christ my Lord and Saviour, who liueth and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

**A Prayer for the
Euening.**

O Gracious and merciful God,
I am most bound vnto thy
heavenly

heauenly Maestie: for my preservation this day, because I and all men are continually subiect vnto all dangers and perils, griefes and sorowes, sicknesse and death: yea, we lye open (vulnerable thy grace and might doe defend vs) vnto the temptations and tyranny of the World, the Flesh, and the Diuell: which daily seeke and desire our hurt and confusion both of body and soule for euer. Wherefore O gracious and euerliuing God, as thy right hand and sauing health hath bene with mee this day, and thou hast directed, blessed, and comforted mee thy poore seruant in all my wayes and labours, for the which I most humbly thanke thee: so I most earnestly intreate thy Maestie, in thy loue and mercy, for Christ Iesus sake, to keepe mee and all mine in safete this night, and to couer vs vnder the shadow of thy wings from all perils and dangers whatsoever, and that our

our soules as well as our bodie
may take their sweet and comfo-
table rest and ioy in thee: and
likewise that thou wouldest
grant that whensoever thou shalt
knocke at the doore of our harts,
to call vs vnto thee O God: we
may with the wise Virgins be
watchfull, and haue oyle in our
lampes, that we may be receiued
into eternall rest: through
Jesus Christ thy deare
Sonne, and our
only Saviour,
Amen.

FINIS.